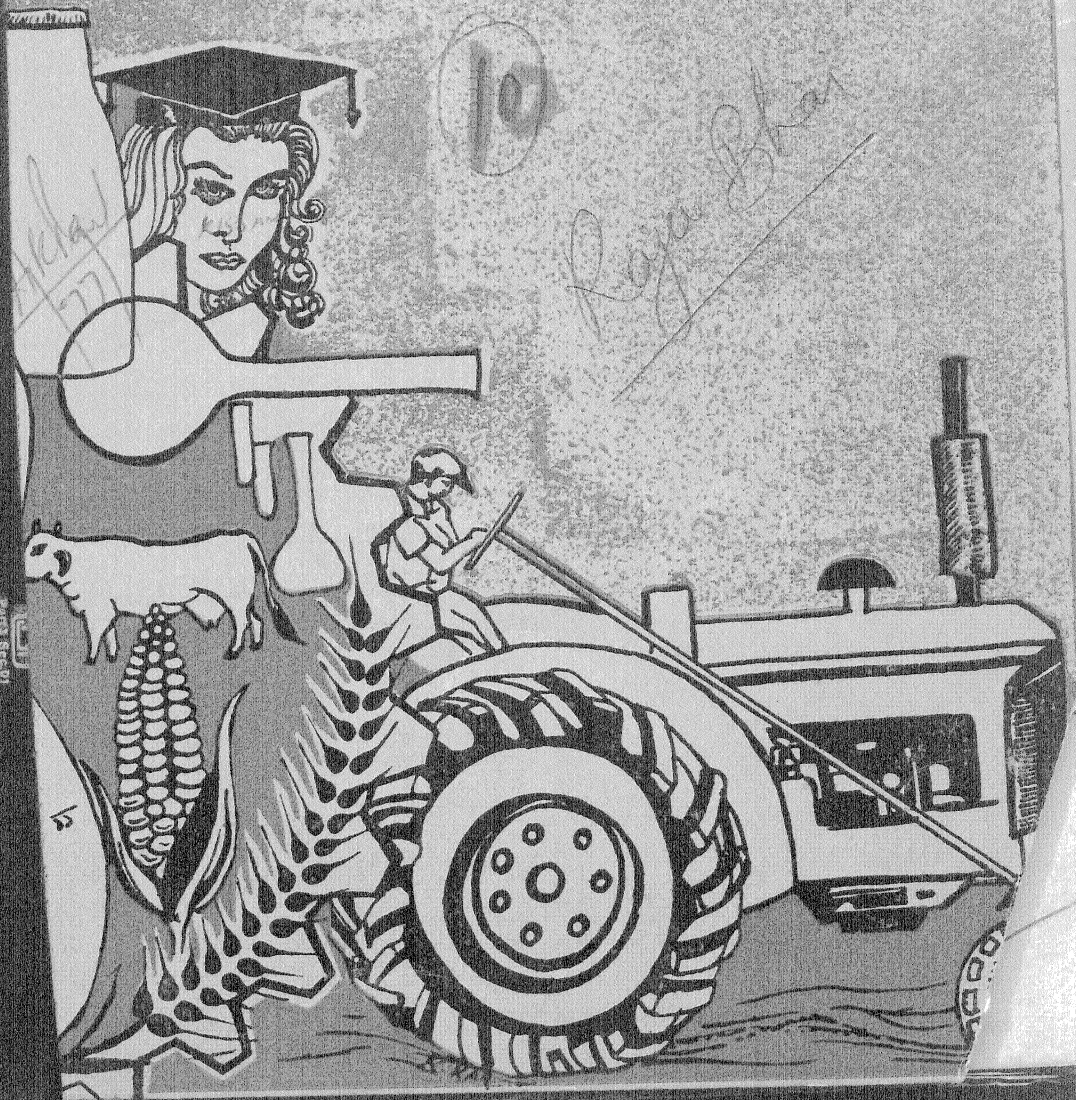


THE ALACIN



10
1975-76



WITH BEST
COMPLIMENTS FROM

Woodbriar Estate Ltd.
DEVARSHOLA P. O.
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WOODBRIAR, SUSSEX
AND
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ANNUAL PUBLICATION OF
FORENSIC DIVISION (S.U.)

ABOUT THE COVER

It is a struggle against hunger.....yes, the "Hunger" that threatens the 20th Century Civilisation like the encroaching desert that threatens vast areas of lush green grazing land with devastation,—the mal nutrition.....thousands of hungry focus all around.....

Can't we give a touch of smile to these faces, making use of scientific mechanization of farming and by mobilizing our youths along with the melodious rythems of music !.....

We have to guide the wheels of destiny and let it not guide us. The sweetest of all melodies we can hear then, singing in our ears"

Cover Design by :

Kamal Kar, M.Sc. Prev. (A.H.)

THE ALAGIN

ALLAHABAD
AGRICULTURAL INSTITUTE,
ALLAHABAD-211007 (U.P.)

1975-76

Editor-in-Chief :
GAUTAM GHOSH

THE ALAGIN

1975-76

Forensic Division

Staff Advisor :

Dr. Gauri Shanker

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Editor-in-Chief :

GAUTAM GHOSH

Editors :

English : C. MATHEWS

Hindi : RAJENDRA

Urdu : MD. SHABBIRUZZAMA



We respectfully dedicate this magazine to
Miss M. P. Thomas who has put in 26 years of devoted
service as Librarian of our Institute.

We wish her a very happy retired life.





Message to Alagin

At the side of the formal entrance to the Institute are the words of our late Prime Minister Pandit Jawaharlal Nehru which when translated mean "The purpose of education is to liberate the mind of man". This is what we are trying to do through our efforts at the Institute. One of the tragedies of life is that a person can go through his entire life with an imprisoned mind not even knowing liberation. Too much and too long has this happened particularly among rural people in our country whose minds have been fettered by superstitions and dead tradition. Political freedom is meaningless unless it brings with it freedom to the imprisoned mind so that it can soar to higher aspirations and stimulate action towards their achievement for human development and welfare.

* Through its programme of resident teaching, research and extension the Institute seeks such liberation of mind among its student, staff and all who are associated with it. This is because we know that it takes a liberated mind to truly serve the needs of the rural people ; to help others through the process of education to learn to be free ; to plan and implement programmes of development of rural areas and of the country as a whole. It takes a liberated mind to enrich and be enriched by the experience and knowledge of people all over the world irrespective of caste, creed and nationality and to promote friendship, understanding, goodwill and love on an intranational as well as international basis. All these we seek at the Allahabad Agricultural Institute as we strive to serve with dedication and faith in God. This is what has enabled the Institute to stand through past years and will strengthen and sustain it in the future. The publication of Alagin each year as a student magazine has an important part to play in all of the above. Its role is instructive and creative and at the same time it is one that brings enjoyment to students, staff, alumni, campus community and others.

I extend my greetings and good wishes to the Editorial Board of 1975-76 issue of Alagin and through it to all readers of this worthy magazine. May Alagin keep up the high reputation and standard of the Institute and continue to serve its useful purposes.

J. B. CHITAMBAR,
Principal



Editorial

"To strive, to seek, to find and not to yield", so runs the immortal line of the Bard reflecting the immortal spirit of an ancient Greek hero. Today more than ever there is need for exuberant spirit to face the challenges of today.

The year 1975-76 has been a very eventful year for the mighty Indian nation that has been awakened from a state of morbid lethargy. More than a quarter of a century has elapsed of our independence, since then during which we have had our share of failure and success, tragedy and triumph.

The emergency has produced a great impact on both the economic and political spheres. The tone of national discipline has immensely improved, violence has almost disappeared and the country is enjoying an era of peace, a phenomenon hardly witnessed during the last few years in so remarkable manner. In fact in the wake of emergency the national life has undergone a marked change. India has reached the economic take-off stage and this, even some of the erstwhile Western critics of emergency in India have realised that what good it has done to the nation.

For long, rural reconstruction meant only Agricultural Development. Agriculture and Animal Husbandry continue to be the main planks of Indian Economy, but it is a fact that Indian villages cannot be uplifted without bringing in science and technology in other spheres such as sanitation, inexpensive rural roads, cheap rural housing and harmless chemicals for use of farmers. The life of the average Indian villager will remain from modernism if science and technology do not permeate spheres other than Agriculture.

For this magazine 'Alagin' of 1975-1976 I was fortunate in securing the talented services of all my executive members. Among individuals, my grateful thanks to Mr. B. K. Mehta for his all out effort he made to make Alagin 1975-1976 a something which we can look back into as years roll on. Mr. Kurien Pothen and Mr. C. Mathews I shall forget not who worked with me hand in hand and my thanks to all those who have contributed directly and indirectly for this magazine.

Last of all I owe a debt gratitude to Dr. Gauri Shankar Staff Advisor for the Forensic Division for his constant encouragement and guidance.

GAUTAM GHOSH
Editor-in-Chief



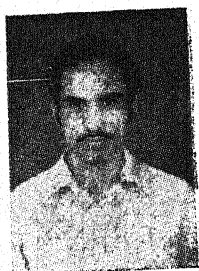
V. K. MURTHY
(Plant Path)
G. P.



S. M. MISRA
(Plant Path)
U. P.



S. R. GUPTA
(Plant. Path.)
U. P.



N. L. DAS
(Hort.)
Orissa

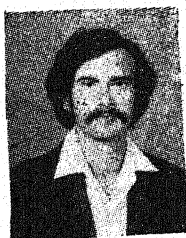
POST-GRADUATES 1975-76



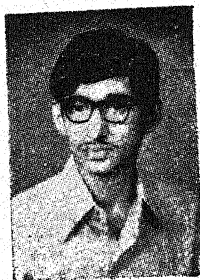
U. D. SINGH
(Plant Path.)
Bihar



B. B. SENAPATI
(Hort.)
Orissa



G. P. SINGH
(Plant Path.)
Bihar



A. K. PATHAK
(Agro.)
Bihar



S. V. AGARWAL
(Hort.)
Maharashtra



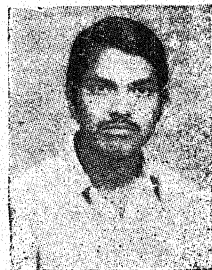
K. K. JHA
(Agro.)
Bihar



K. C. DAS
(Hort.)
Orissa



A. N. CHAUDHURY
A. P.



RAHUL
(Agro.)
U. P.



N. SINGH
(Bio.-Chem.)
U. P.



K. K. JOSEPH
(Bio.-Chem.)
A. P.



R. K. JAIN
(Bio.-Chem.)
U. P.

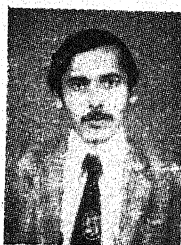


S. K. SAHA
(Bio.-Chem.)
Assam

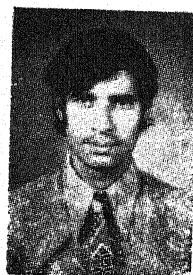
POST-GRADUATES 1975-76



R. C. ARORA
(Bio.-Chem.)
Haryana



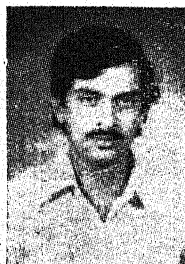
M. PATNAIK
(Bio.-Chem.)
Orissa



T. K. GHOSH
(Ag. Econ.)
West Bengal



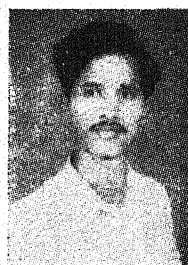
V. P. GARG
(Bio.-Chem.)
U. P.



I. R. Umashanker
(Bio.-Chem.)
Mysore



P. PRASADARAO
(Ag. Econ.)
A. P.



M. P. S. RAO
(Bio.-Chem.)
A. P.



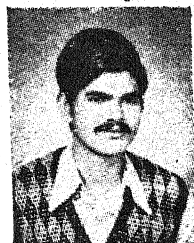
J. N. VERMA
(Bio.-Chem.)
U. P.



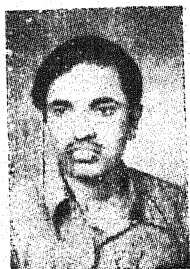
S. KULKARNI
(D. T.)
Mysore



B. P. MUNSHI
(D. T.)
Bihar



S. B. NEOGI
(D. T.)
West Bengal



K. L. GAJENDRAN
(D. T.)
Mysore

POST-GRADUATES

1975-76



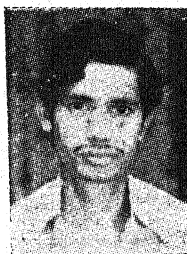
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(A. H.)
West Bengal



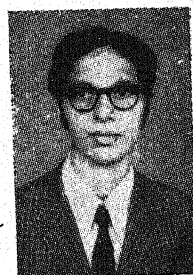
R. M. STEVENS
(Ag. Engg.)
U. P.



B. L. JOSHI
(D. T.)
Nepal



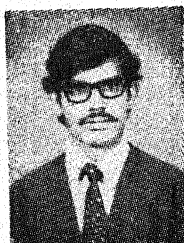
W. B. PARGUT
(A. H.)
Maharashtra



J. P. JAISWAL
(Ag. Engg.)
U. P.



A. R. THAKRE
(A. H.)
Maharashtra



B. P. SINGH
(Agro.)
U. P.



G. N. TIWARI
(A. H.)
Bihar



DEEPAK ERASMUS
West Bengal



ASHWANI KUMAR
U. P.



DAVID SAMUEL
U. P.



H. V. T. MURTHY
Sri Lanka

Agricultural Engineering Graduates, 1975-76



S. K. VERMA
U. P.



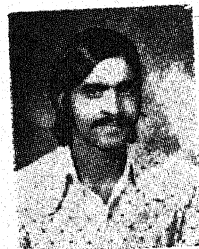
P. R. SINGH
U. P.



JACOB VARGHESE
Kerala



M. K. AGARWAL
U. P.



L. REHMAN
West Bengal



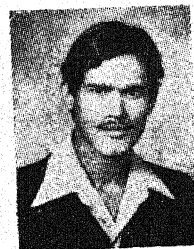
OMKAR SINGH
U. P.



VIJAI PRATAP
U. P.



K.P. SRIVASTAVA
U. P.



P. K. SRIVASTAVA
U. P.



S. C. GAUTAM
U. P.



R. B. SINGH
U. P.



K. P. VERMA
U. P.

Agricultural Engineering Graduates, 1975-76



INAYAT ULLAH
U. P.



K. KISHORE
U. P.



PRADEEP DUBE
U. P.



G. J. BONNEY
Sri Lanka



D. K. JAISWAL
U. P.



B. HASAN
U. P.



N. P. SINGH
Bihar



A. K. SIKKA
U. P.



RAJ MANI
U. P.



S. R. RAWAL
Bihar

6



N. K. KOHLI
U. P.



J. S. TAN
Malaysia



H. S. SINGH
Manipur



C. MATHEWS
Malaysia

Agriculture Graduates

1975-76

6



A. C. JUGRAN
U. P.



GAUTAM GHOSH
U. P.



ANNIE LONA
Kerala



K. POTHAN
Kerala



N. V. RUTNAM
Sri Lanka



J. SHULLAI
Meghalaya



V. TRIPATHI
U. P.



R. K. UPADHYA
Nepal



S. K. DUTTA
Delhi



RAKESH SINGH
U. P.



N. D. PANDEY
U. P.



R. R. NAYANI
A. P.



JOHARI
U. P.

Agriculture Graduates

1975-76

AAI

7



D. MITRA
W. Bengal



P. C. GUPTA
U. P.



GAUTAM SINGH
Bihar



R. B. LAL
U. P.



J. L. GULATI
U. P.



S. K. SINGH
U. P.



K. V. SINGH
U. P.



O. P. SRIVASTAVA
U. P.

8



D. MISRA
Bihar



S. D. MISRA
U. P.



RAM RAJYA
U. P.



EL



P. K. SINGH
Bihar

Agricultural Graduates

1975-76

8



MA

M. K.
Bi



M. K. SINGH
Bihar

G.



JAINEND KUMAR
Fiji Islands



R. SINGH
U. P.



B. K. MEH
Gujara



S. M. GHAYAS
U. P.



A. HUSSAIN
Bihar



MOHD. DAUD
U. P.



J. A. KHAN
U. P.

VA



UMA GURUNG
Nepal



P. GREENWOLD
U. P.



S. DIPTI DAS
U. P.



M. MASIH
U. P.

Home Economics Graduates 1975-76



A. MAJUMDAR
U. P.



A. G. D. PAIDASA
Sri Lanka



HELEN PAUL
A. P.

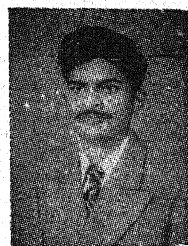


S. NILKANTH
M. P.



S. K. SINHA
Bihar

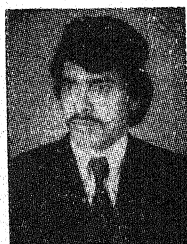
Dairy Diploma Students 1975-76



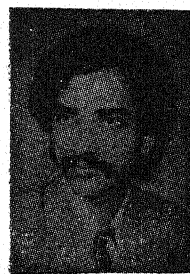
V. S. P. RAO



S. I. KARNA
Bihar



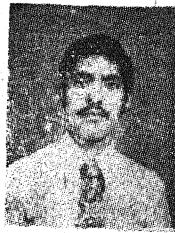
RAHMATULLA KHAN
A. P.



C. U. M. RAO
A. P.



G. J. BONNEY
A. U. Basketball



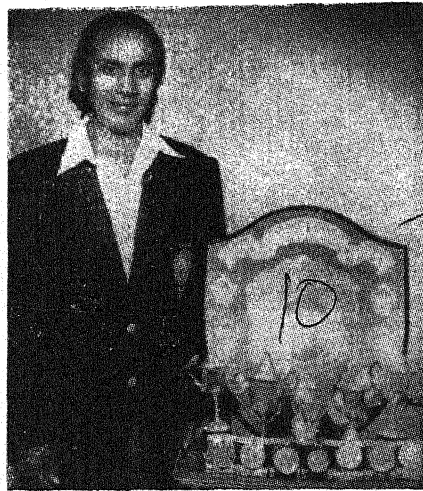
J. P. PEREIRA
Athletic Champion (Joint)



S. ARIVAZHAGON
All. Dist. Basketball Jr.



JAINEND KUMAR
Best All Rounder (Men)



H. V. T. MURTHY
Athletic Champion-Joint, Best Fielder-Cricket
Winner of : Rallaram Memorial Music Competition
Alagin Music Competition
Naini Community Church Competition



JAWAID EQBAL
Best Urdu Essayist

HALL OF FAME

1975-76



ANNIE LONA
Ind. Cham. Women A.U. & A.A.I.
Best All Rounder Women



P. R. SINGH
Best Engineer Award



GAUTAM SINGH
Best Hindi Essayist



S. R. DANIEL
Best Volunteer



KAMAL KAR
Best Cover Design



P. K. MALVEA
Chess Champion



R. K. MEHTA
Best English Essay

Annual Report of Forensic Division 1975-76

The Forensic Division inaugurated its activities for the academic session 1975-1976 with the releasing of T-Shirts carrying the college emblem on 4th October 1975 by our Principal Dr. J. B. Chitambar.

The following activities were conducted under the auspicious and timely guidance of our Staff Advisor Dr. Gauri Shankar.

27th., 28th., January 1976 held three stalls at the Farmers' Fair

1. Snacks and Coffee Stall
2. Cottage Industry Stall
3. Games Stall.

On February 3rd 1976 participated in the musical evening of Third All India Cultural Week 1976—'Confluence 1976'

February 9th. 1976, conducted a On-The-Spot-Essay competition in English, Hindi and Urdu.

All the above activities were held within a very short of time. Other activities underway are :

1. Cover design competition, for the College Magazine 1975-76.
2. Debate and General Knowledge Competition.
3. Prize Distribution and Closing Ceremony.

In conclusion, on behalf of the Executives and the Chairman I would like to express our gratitude to our Staff Advisor Dr. Gauri Shankar for his guidance and advice. I also thank all the members of the executive for their help and co operation.

KURIEN POTHEN
Secretary Forensic Division

Annual Report of the Home Economics Club

The Executive Committee of the Home Economics Club for the Session 1975-76 consisted of the following :

President	— Miss Damyanti Piyadasa
Vice-President	— Miss Chinta Devi
Secretary	— Miss Anjana Majumdar
Joint Secretary	— Miss Dipti Das
Treasurer	— Miss Lily Mathur
Member at large	— Miss Morin John
Staff Advisor	— Mrs. Chitambar.

The Club started its year of activities with the Inaugural function held on the 6th September 1975 as an after dinner party. The highlight of the function being a 'Fashion Parade', followed by other items of entertainment ; made a success by the keen guidance of Mrs. S. Sheikh within a short period of two days.

In all 70 members were enrolled. Among them there was keen co-operation on the part of staff members, staff wives and students.

We had a fete on the 6th December 1975 which was brought into tune by the Juke-box stall. There was a healthy competition among the various stalls. Plenty of colour was splashed on the lawn by a gay gathering. It ended with a net profit of Rs. 350/-, which has been used for buying more crockery for the Club.

An educational visit to the glass factory was planned for February 27, 1976.

The session ended with a grand dinner on the February 21, 1976. The new office bearers were installed at this time. The attractive feature of the night was a presentation of the brides of India and of some other countries.

In conclusion, on behalf of my fellow executives I wish to express our heart felt gratitude to our staff advisor, Mrs. Chitambar, for her keen participation, guidance and help in all our ventures, to the members for their whole hearted co-operation and I also take this opportunity to wish the incoming executive much success and co-operation in the coming year.

ANJANA MAZUMDAR
Secretary

Annual Report of the ALAGIN International Club 1975-76

The ALAGIN International Club saw its various functions this year under the following Executive Committee :

President — Mr. R. Balasubramaniam
Vice-President — Miss Anita Butt
Secretary — Mr. D. Joseph Lourduraj
Treasurer — Mr. Raviraj Vyravipillai
Staff Advisor — Dr. T. Vishwas Rao

The strength of 135 members have represented India, Sri Lanka, Malaysia, Nepal, Sikkim, Bhutan, Bangla Desh, Iran, Kenya, Tanzania, Jordan, Fiji, U.S.A., and Japan. The ambassadors of these countries not only added an experience of personal relationship, but have broadened their knowledge of the culture and customs thereby bringing among themselves a goodwill and understanding.

1. Inauguration of the Club was on the 4th of October, 1975. Our chief guest was Mrs. Chitambar. The highlight of the evening was a slide show and dances of different countries and States of India, put by the members of the Club.

2. A grand 'Picnic' was organised to Sirsi Falls on 14th November 1975. The members were able to take part in some vigorous and healthy outdoor activities.

3. As has been the tradition of the Club, once again on the 22nd of November 1975, the Club organised a Talent Contest (Talent Nite). The successful participants were honoured. The solo winner was H. V. T. Murthy.

4. I take pride in reporting that the Club together with the S. C. M. managed to put up a Christmas play on 6th December 1975 entitled "The Vision to keep up the Christmas spirit. We are deeply indebted to Mrs. Lomperis for her valuable help offered to us.

5. A Christmas Social was organised on 22nd December 1975. The members put in their heart and soul to work for two days to make it a success.

6. The final item of the Club was the "International Dinner" given on 14th February 1976. This was the most eventful function of the Club for the current year. Thirteen dishes from different countries and States of India were served which were very much appreciated by the members. The credit goes to Miss Prema Perera, Mr. Jay Kumar, Mr. B. K. Mehta, Mr. Deepak Erasmus, Mr. H. K. Mitra, Mr. A. S. Muthanna and Mr. Johnny Chitambar.

By these various above mentioned activities, it can be said with pride that group of students drawn from many countries, of different cultural backgrounds have been able to achieve a certain amount of understanding and co-operation.

In conclusion, the Executive Committee of the Club are grateful to all its members who helped to make a success of the year and our thanks to Dr. T. Vishwas Rao for his help and guidance. Our sincere thanks also goes to the many sections of the Institute who had given us facilities to hold the various functions. We are happy to have been able to live to the prestige and honour of giving the best to our members.

D. JOSEPH LOURDURAJ
Secretary

S. C. M. Annual Report 1975-76

The S. C. M. Annual Report presenting the information about the whole year and session activities, with the help of our Heavenly Father. Through his grace we are able to serve the Student Christian Movement together with the faithful guidance of our Staff Advisors. We give all efforts to God who has given us the power and strength to serve successfully.

The Executives for the Session are :

President	....	Valentine Davidar
Vice-President	....	J. P. Pareira
Secretary	....	S, R. Nonghulo
Treasurer	....	Kurien Pothen
Lady Representative	....	Helen Paul
Student Advisor	....	Jacob Varghese
Staff Advisor	....	Mrs. T. Chitambar
	....	Dr. R. P. Singh

ACTIVITIES

Inaugural Function

The Inaugural Function cum Election of the S. C. M. was held on 29th Aug., 1975. In this function Open Membership was given to all those who wanted to join or become the members of the S. C. M. A paper was passed around and those who wanted to join signed their names.

Aim Decision

There was a general body meeting of the S. C. M. on 15th November, 1975 in the Chapel. In this meeting our patron presented to us the two aims of the S. C. M. (i.e. the old and the new). Thereafter there was a voting in which all those who present unanimously voted for the old aims. Our decision was sent to the national S. C. M., in which we declared that we could not be apart of them for under the new aims.

Weekly Meeting

The S. C. M. started the Tuesday weekly meeting in the Chapel from 18 Nov. 1975.

Christmas Play

S. C. M. joined with the Alagin International Club in the Christmas play which was held on 6th December, 1975 in H.E.D. Lounge. The name of the play was 'Vision'.

S. C. M. Carol Singing

On the 24th December, 1975 evening, S. C. M. members went around the campus for Carol singing which ended with a bon fire in the Chapel Lawn.

Morning Prayer

S. C. M. started the Morning Devotions for staff and students in the Chapel at 7.15 A. M. from 2nd of January 1976.

Social Work

Social work was started in a nearby village near Dandi called Madakaini. Work was done on every Saturday afternoon. Mr. J. C. Reddy was a great help. He always led the group every Saturday.

New Year Social

On the 13th Janury, 1976 the new year social was held in the Chapel lounge.

Farmer's Fair

During the Farmer's Fair the S. C. M. was taking care of the cycle stand.

Closing Function

Closing Function cum Election and General Body Meeting was held on 19th March, 1976 in the Chapel lounge.

Annual Report of the Agricultural Engineering Society

It's with great pleasure that I submit the Annual Report of the Agricultural Engineering Society for the session 1975-76. The new executive for the session 1975-76 were sworn in on the 15th May 1975. The very same day, the Society under the new executive committee gave a farewell to the out going students (B.Sc. Agricultural Engineering Final and M.Sc. Agricultural Engineering Final) with the patron of the Society and the Head of the Department, Prof. S. J. Singh, as the Chief Guest.

The new executive decided that this year all the Heads of Departments will be given honorary membership. Even though the Society started celebrating Engineers' Day from last year, this year new executive resolved to celebrate the Engineers' Day on the 15th of December which happens to be that date of establishment of the Society (15th of December 1943). So as per resolution we celebrated the Engineers' Day on the 15th Dec. 1975 with a whole day programme. The high light of the celebration was a cricket match, Engineering Staff Vs. Engineering Students. It was thrilling and entertaining game. Both sides fared very well and quite fittingly it ended in a draw, special mention must be made of the following members of the Staff, Mr. H. Shepherd, Mr. R. S. Saxena and Mr. S. S. Singh for the splendid performance in batting, fielding and balling respectively. In the afternoon, contest in general knowledge and implement hitching were conducted. The results are as follows :—

Implement Hitching :

- 1st Mr. A. K. Sikka (B.Sc. Ag. Engg. Final Year)
- 2nd Mr. Jovi V. Paul, (B.Sc. Ag. Engg. IIIrd Year)
- 3rd Mr. D. K. Jaiswal (B.Sc. Ag. Engg. Final Year)

General Knowledge :

- 1st Mr. Pradeep Dubey (B.Sc. Ag. Engg. Final Year)
- 2nd Mr. R. B. Singh (B.Sc. Ag. Engg. Final Year)
- 3rd Mr. Deepak Erasmus (B.Sc. Ag. Engg. Final Year)

The days activities came to at end with a cultural programme in which many of the talented, Engineering Students and some Guest Artists from the other departments took part. Dr. J. B. Chitambar our Principal was the Chief Guest.

During the farmer's fair which was held on the 23rd and 24th of January 1976 the society organised trolley Backing and fault finding contest. The results are as follows :

Trolley Backing

- 1st Mr. R. L. Agarwal (B. Sc. Ag. 1st Year)
- 2nd Mr. H. V. T. Murthy (B. Sc. Ag. Engg. Final Year)
- 3rd Mr. Deepak Erasmus (B. Sc. Ag. Engg. Final Year)

Fault Finding

- 1st Mr. R. L. Agarwal (B.Sc. Ag. 1st Year)
- 2nd Mr. P. R. Singh (B.Sc. Ag. Engg. Final)
- 3rd Mr. S. P. Singh (B.Sc. Ag. Engg. III Year)

A Tea Stall was put up by the Society brought in some additional funds for the Society.

The best Agricultural Engineering Award was awarded to Mr. P. R. Singh of the final year class.

I wish to express my sincere thanks to our staff advisor Prof. N. N. Sirothia for his help and guidance in the activities of the Society. The 1974-75 Final Year Agricultural Students donated their caution money to the Society, we are grateful to them for this fine gesture and I am sure that each year the final year Agricultural Engineering Students will do the same.

On behalf of the Executive I wish all the students every success in their examination.

LATIFUR REHMAN
Secretary cum Treasurer
Agricultural Engg. Society

Annual Report of Games & Sports by Janga Basnet, General Capt.

The session started with great enthusiasm, although a bit late due to late admissions.

We started with the Inter House Football Tournament. The supporters of different houses came in large numbers to cheer their respective houses. Pink house enjoyed the place of pride followed by Blue, Red and Yellow. As soon we finished our Inter House Football Tournament, we wanted to start the Ashoke Pandya Football Tournament, which is open to all Educational Institutions, but due to the late examinations in the University, we could not conduct the same this year.

As usual we had all the Inter House Tournament and Blue House emerged on top followed by Red, Pink and Yellow. The overall points are Blue 790, Red 740, Pink 680 and Yellow 540.

Our Annual Athletics Meet was held in January end. It was very colourful and came to a very successful end. This year we also had a few items for the FCWTC trainees. The House Championship went to Blue House followed by Red, Pink and Yellow. The Men's Individual Championship was shared by our Athletic Captain J. P. Pereira and H.V.T. Murthy. The Women's Championship went to Annie Lona, who successfully held it for the past three years in succession, a unique record. She also got the Women's Individual Championship in the University Annual Sports. In our Athletic Meet three records were broken, two were by Annie Lona and one by M. A. Khan in the Hammer Throw, which was set in 1962. Congratulations Annie Lona and M. A. Khan.

In the Inter Unit Boxing and the Swimming Competitions our Institute did very well securing the runners up berth.

There was a great enthusiasm in Cricket under the able captaincy of H. V. T. Murthy. A number of matches were played and we won most of them. We entered in the 'B' Division Cricket League and gave a very good account of ourselves. Once again the Sri Lanka Cricket Trophy, which is an Annual Fixture between Ewing Christian College and our Institute was retained by us. Special prizes were given to A. C. Lal for batting, H. V. T. Murthy for fielding and Mohd. Obeid for bowling.

In the end I must thank all the captains for their cooperation and for successfully conducting the various Inter House matches.

JANGA BASNET
General Captain

Annual Report of the Entertainment Division

The activities of the entertainment division for the session 1975-76 started comprising of the following executive members :

Staff Adviser	— Mr. S. N. Dwivedi
Chairman	— D. N. Srivastava
Vice-Chairman	— S. C. Gautam
Secretary	— A. K. Pathak
Treasurer	— Rajendra Kumar
Programme Secretary	— S. Paul
Stage Manager	— S. Lama
Lady Representatives	— Lily Mathur Norin John

A variety programme was organised by this division on 15th November 1975. This division also organised film shows for the staff and students.

During the Farmer's Fair the division took active part in organising documentary films on Agricultural and Social Education.

This division also wishes to thank Dr. S. S. Singh for his valuable guidance.

The closing function of the division was held on 18th February 1976 with a variety programme.

I would like to thank all the executive members and the staff advisor for their help and guidance throughout the session.

D. N. SRIVASTAVA
Chairman

**Students/Trainees and Farmers who visited Allahabad
Agricultural Institute during the period
March 1975 to February 1976**

40 farmers from Lalitpur
Group of students from Govt. Inter. College, Urai
50 farmers from Hoshangabad
12 students from Agricultural Research Statistics Institute, New Delhi
20 Students from College of Agriculture, Calcutta University.
70 farmers from College of Agriculture, Poona
50 students from College of Agriculture, Akola
16 students from Bidhanchandra Krishi Vidyalay, Kalyani (W.B.)
20 students from Govt. Girls Inter College, Karwi, Banda
50 students from Shivaji Agriculture College, Amravati
50 trainees from Dry Farming Project Fatehpur Sikri (Agra)
16 farm management trainees and 2 staff, College of Agriculture, Poona
90 students and 4 teachers from Chandauli Polytechnic, Varanasi
50 trainees from Jhansi
50 students from College of Agriculture, Parbhani (Maharashtra)
30 students and 2 teachers from A. N. College of Agriculture, Warora (Maharashtra)
70 students and 2 teachers from Shivaji Agriculture College, Amravati
10 secretaries of Cooperative Agricultural Societies, Prasar Prashikshan Kendra Fyzabad
14 B. V. Sc. students and 1 teacher from Marathwada Agri. University Parbhani

**Visitors to Allahabad Agricultural Institute during the period
March 1975 to February 1976**

1. Hon. Dr. Mrs. Sushila Rohatgi, Dy. Finance Minister U. P.
2. Smt. Rajendra Kumari Bajpai, Minister U. P.
3. Mr. K. N. Kaul, Vice-Chancellor, C.S.A. Agricultural University, Kanpur
4. Mr. Mohiuddin Ahmad, Commissioner Allahabad Division.
5. Mr. B. K. Goswami, District Magistrate, Allahabad
6. Mr. Justice Hamid Husain, Allahabad High Court
7. Dr. Jabbar Mian of Rajshahi University, Bangladesh
8. Dr. A. K. Sarbhoy, IARI., New Delhi
9. Mr. Bob Hahn, Asia Field Programme, World Council of Churches, Geneva
10. Shri S. Taunk, Dy. Director of Agriculture, Gujrat
11. Dr. Radhey Lal, Dean, Ag. Engg. College, Bhubaneshwar
12. Dr. David Livingstone, Dept. of Zoology, Christian College, Madras
13. Dr. H. Hiss, Central Agency, Bonn (W. Germany)
14. Mr. Paetzold, Central Agency, Bonn (W. Germany)
15. Mr. Vijai Ranade, Executive (Marketing) Kirloskar Tractors, Nasik
16. Mr. & Mrs. Keshav Verma, All India Radio, Allahabad
17. Dewan Jagdish Rai, Dy. Director, Employment Exchanges, Lucknow
18. Prof. Subodh Kumar Ghosh, Nehru Rain Research Centre, Delhi
19. Mr. William Trayfors, Population Planning, U. S. A. Agency for International Development, Nepal
20. Mrs. Jolly, Secretary to Mr. Trayfors, U. S. A.
21. Dr. H. C. Gustafson, Chief Berkeley Team, Nepal, U. O. California, U. S. A.
22. Dr. A. P. Mehrotra, Director of Education, (Higher Education) Allahabad

National Service Scheme Annual Report

The start of N. S. S. work this year was very good. Three camps in phases on "Youth against dirt, diseases and afforestation were held at Phaphamau Aerodrome. The first camp started from August 7, 1975 in which 70 students of the Institute participated. The camp was inaugurated by Shri Ram Sahay, Vice-Chancellor, Allahabad University. The N. S. S. volunteers did the following work :

1. 70 Eucalyptus trees were planted.
2. Weeding of 17 hectre of land was done.
3. 14 nursery beds of 10 x 10 meter were prepared.

The second phase of the camp was held from 29th August to 31st August 1975 in which 35 students of the Institute took part and did the following :

1. 632 Eucalyptus trees were planted.
2. 380 bamboo trees were planted.
3. 1012 pits were dug.

The third phase of the camp started from October 14, 1975 in which 14 students of the Institute cooperated with the students of the Allahabad University. The volunteers did the cleaning work of Padila Mahadeo Temple daily for half an hour. They sprinkled the bleaching powder and carried out Socio-Economic survey of the villages and submitted the report.

The N. S. S. volunteers of the Institute also did the campus cleaning work at various places. The work on link road from Ghoorpur Circuit House to the adjacent village had been undertaken by them. They also undertook the adult literacy work in the nearby villages of the Institute.

The following dignatories visited the camps at Phaphamau Aerodrome :

1. Shri Ram Sahay, Vice-Chancellor, Allahabad University.
2. Prof. D. D. Khanna, Director N. S. S. Allahabad University.
3. Mr. R. B. Mathur, Conservator of Forest.
4. Prof. D. D. Pant, Allahabad University.
5. Pt. Bishambhar Nath Pandey, Ex-Mayor of Allahabad.
6. Sri Naresh Mehta, reputed poet and novelist.
7. Dr. Mehrotra, Principal Medical College, Allahabad.
8. Dr. Jagdish Prasad Gupta, Reader Allahabad University.
9. Dr. J. B. Chitambar, Principal, Allahabad Agricultural Institute.

I am thankful to Dr. Chitambar for his guidance and support without which the N. S. S. programme of the Institute would not have been so successful.

S. N. DWIVEDI,
Programme Officer, N.S.S., A.A.I.

FORENSIC DIVISION EXECUTIVE

1975-76

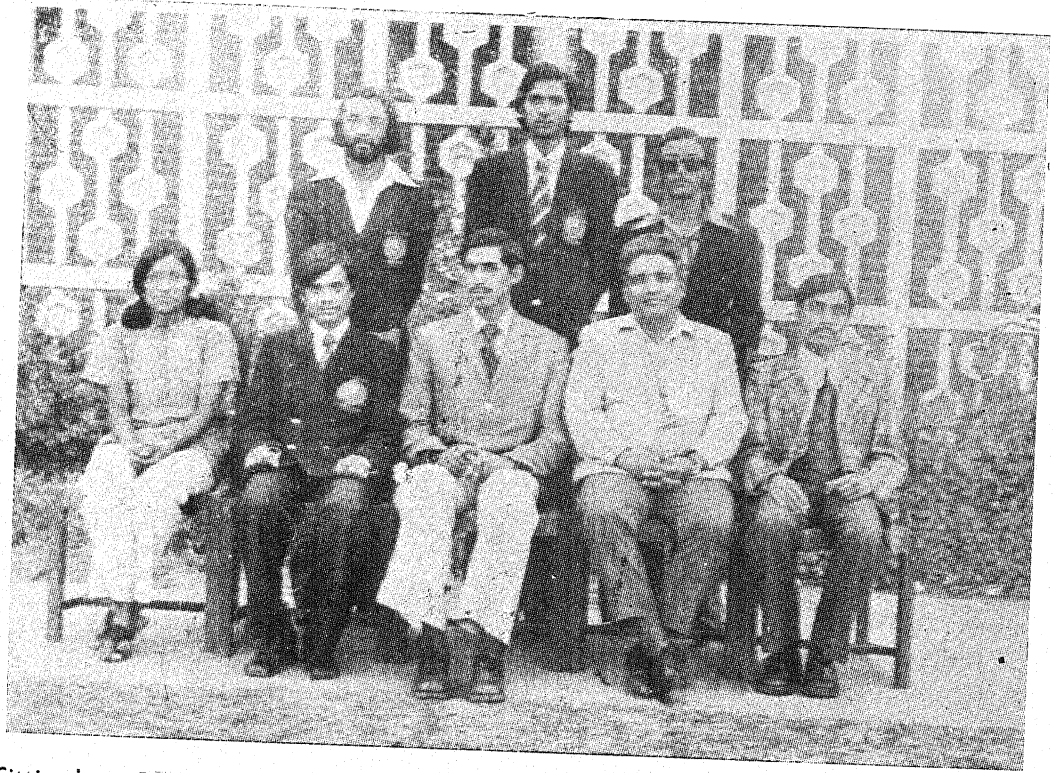


Sitting L. to R. :—Anjana Majumdar (Lady Representative), Kurien Pothen (Secy-cum-Treasurer)
Dr. Gauri Shankar (Staff Advisor), Gautam Ghosh (Chairman), C. Mathews
(Vice-Chairman) Snehlata Nielkanth (Lady Representative)

Standing L. to R.—V. N. Tripathi (Business Manager) Mohd. Shabbiruzzaman (Urdu Represent-
ative) Joseph Fernandez, Tan Jin Swee (Art (Directors) Rajendra (Hindi
Representative) Akhil Chandra Jugran (Public Relation Officer) Valentine D,
S. K. Dutta (Business Managers) B. K. Mehta (Public Relation Officer)

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STUDENTS' UNION EXECUTIVE 1975-1976



Sitting L. to R. ...Miss Annie Lona Lady Representative, Anil Kumar Singh, Vice-President, Naresh Kumar Kohli, President, Prof. S. J. Singh, Chairman Students' Affairs Comm., A. N. Sharma, Secretary-cum-Treasurer.

Standing L. to R....Janga Basnet General, Captain, D. N. Srivastava Chairman Entertainment Division, Gautam Ghosh, Chairman Forensic Division.

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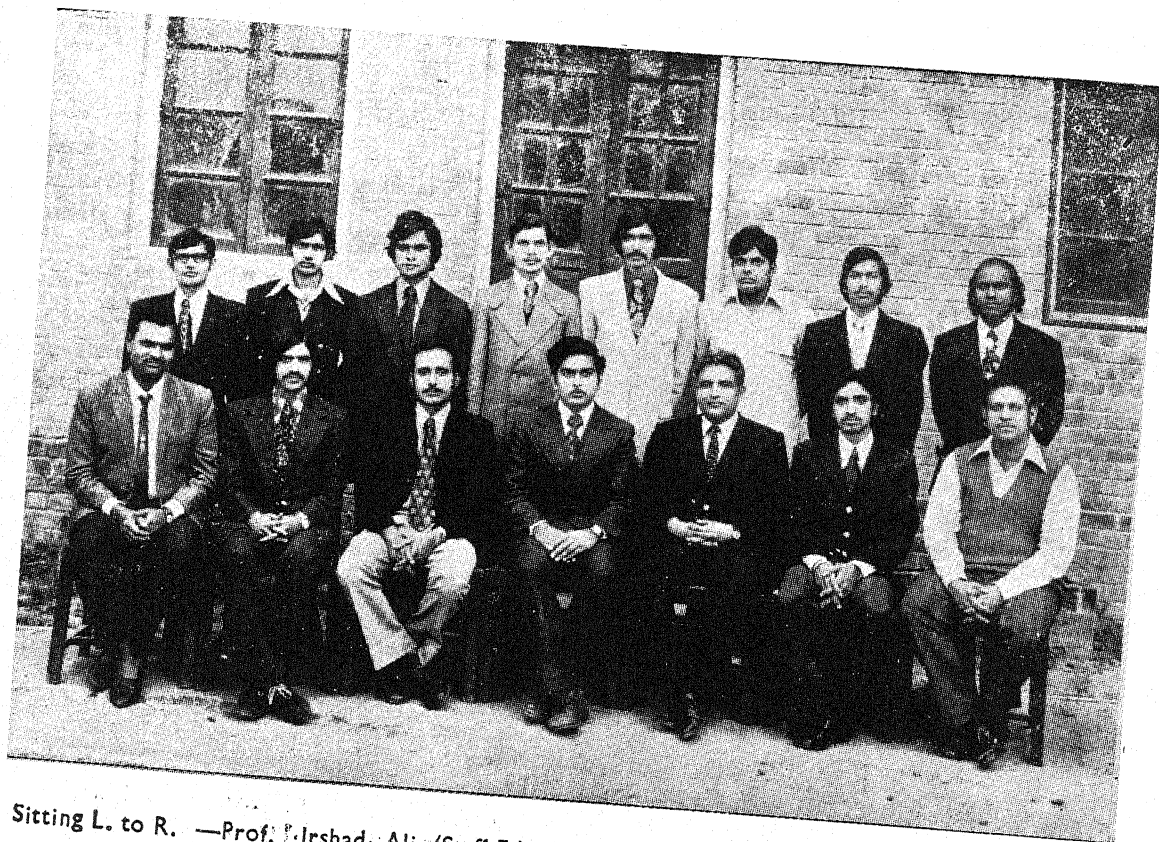
**ALAGIN INTERNATIONAL CLUB EXECUTIVE
1975-1976**



L to R.—Dr. T. V. Rao (Staff Advisor) Anita Butt (Vice President) R. Balasubramaniam (President) D. T. Lourduraj (Secretary) Ravi Vyravipillai (Treasurer)

✓ AAI 14

ENGINEERING SOCIETY EXECUTIVE
1975-76



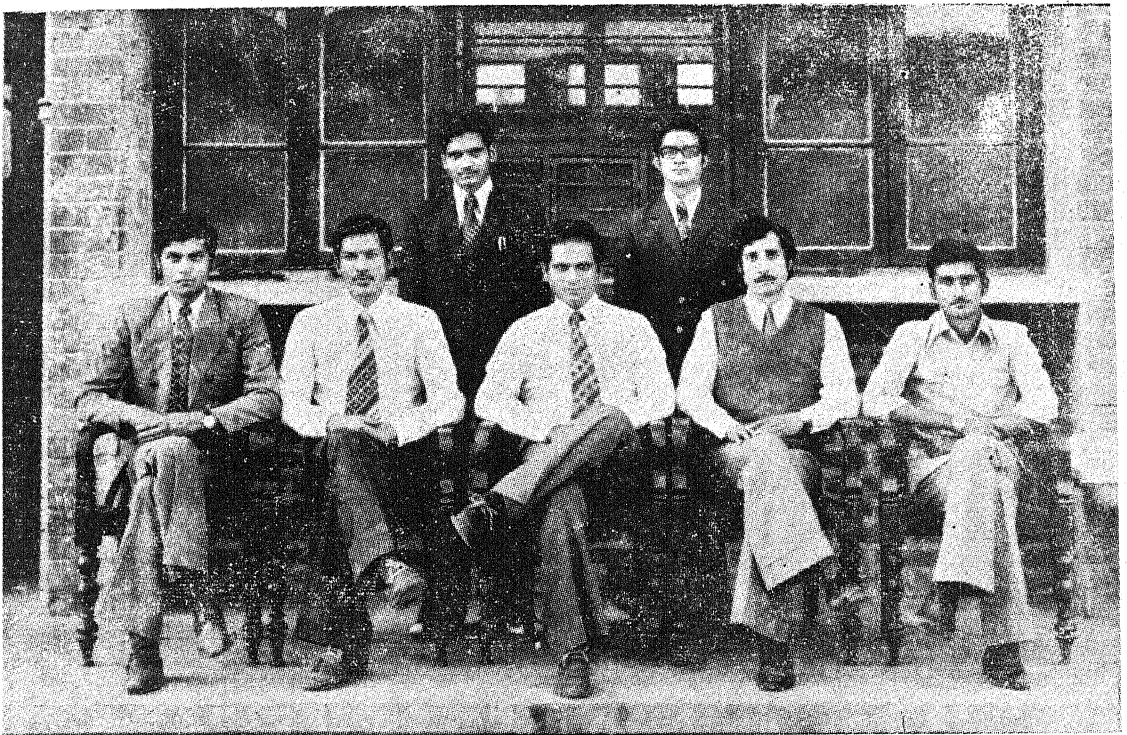
Sitting L. to R. —Prof. P. Irshad Ali (Staff-Editor) Mr. L. Rehman (Secretary-cum-Treasurer)
Prof. N. N. Sirothia (Staff Advisor) Mr. P. R. Singh (President) Prof. S. J.
Singh (Patron) Mr. V. K. Soni (Vice President) Prof. S. V. Dwyer (Staff
Business Manager)

CLASS REPRESENTATIVES (Standing Left to Right)—

Mr. Ghulam Mustafa, Mr. R. M. Stevens, Mr. I. M. Arora, Mr. M. S. Zaman, Mr. C. Masih,
Mr. David Samul Mr. K. P. Srivastava, (Editor) Mr. T. V. Murthy (Asst. Editor)

15

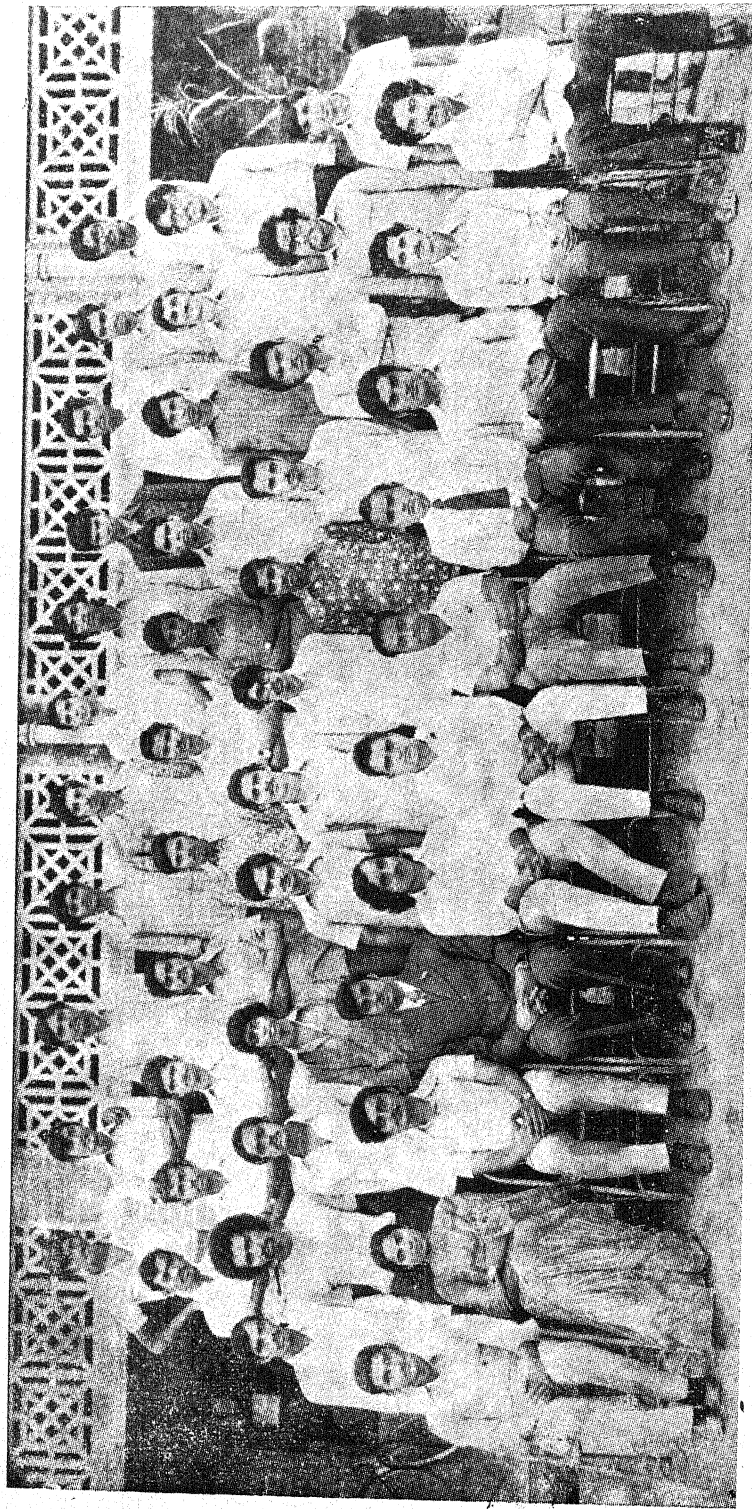
SOCIETY OF A. H. & D. T. EXECUTIVE
1975-76



Sitting Left to Right —S. L. Karna, Treasurer, G. N. Tiwari, President, O. Brave, Staff Advisor,
Roshan Lal, Vice President, N. P. Ramaiah, Secretary
Standing Left to Right— H. Ahmed, Member-at-Large, V. K. Sharma, Member-at-Large

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ANDHRA PRADESH STAFF & STUDENTS, 1975-76



Sitting Left to Right

... N. P. Ramaiah, Helen Paul, N. Raja Rao, P. P. Rao, N. A. Choudary, Mr. B. R. Rao, Dr. T. V. Rao,
 Dr. P. V. S. Reddy, K. K. Joseph, M. P. Saradhi, Mr. C. V. M. Rao
 Standing 1st Row L. to R. ... Mr. S. M. Shariff, C. Jude, T. D. S. Kumar, P. R. Ram, V. K. Murthy, Y. Niranjan, G. S. Reddy,
 G. R. R. M. Rao, G. V. Rao, P. N. Rao, P. R. Rao
 Standing 2nd Row L. to R. ... M. Lakshman, C. J. Joshua, Y. S. P. Rao, N. S. Rao, B. V. V. Satyanarayana, D. K. Prasad, K. S. Babu,
 K. P. Kakshudu, D. Krishna Anand D. R. Prasad, M. R. Khan
 Standing 3rd Row L. to R. ... G. Jayaram, B. V. Reddy, M. V. Saradhi, P. S. Raju, Y. Subrahmanyam, M. S. M. Raju, M. V. Reddy,
 P. P. V. Rao, B. S. Rao, K. V. S. Rao, V. M. Baba

NEWCOMERS

17

WELCOME



INTRODUCTION TEA



INTRODUCTION DINEER



FRESHY KING



RUNNER-UP



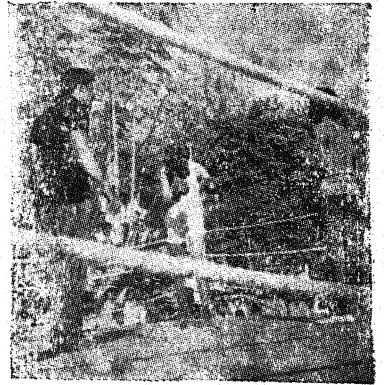
FRESHY QUEEN GHAZIABA

INTER-UNIVERSITY BOXING



Don't think I am a fool

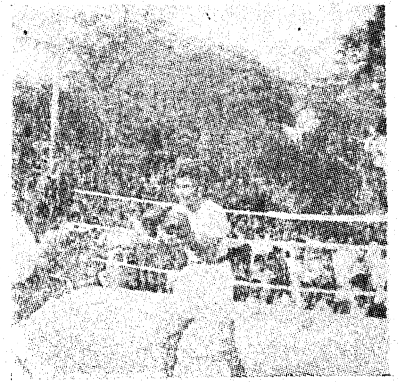
18



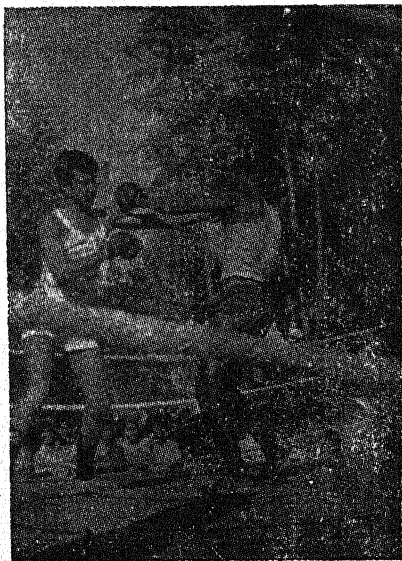
Come baby come



Get me if you can



Our pin weight boxer



A good fight



The best scientific boxer gets a clean one



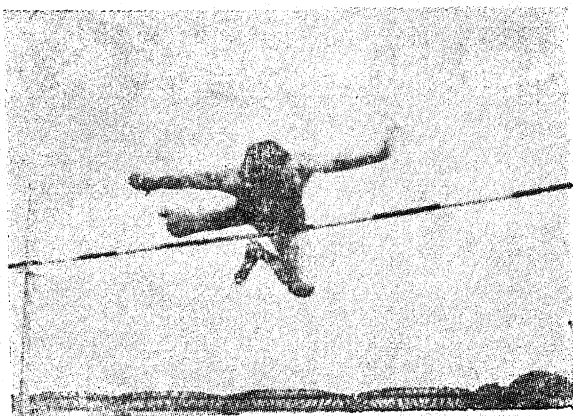
STAR OF 100 METRES



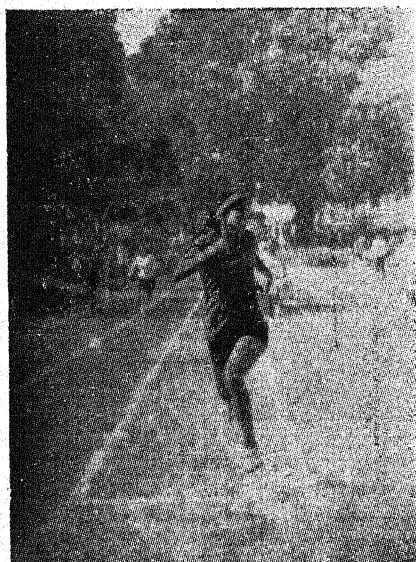
VICTORIOUS BLUE BULBS



WOMAN OVER THE BAR



MAN OVER THE BAR



FINISH OF 100 METRES



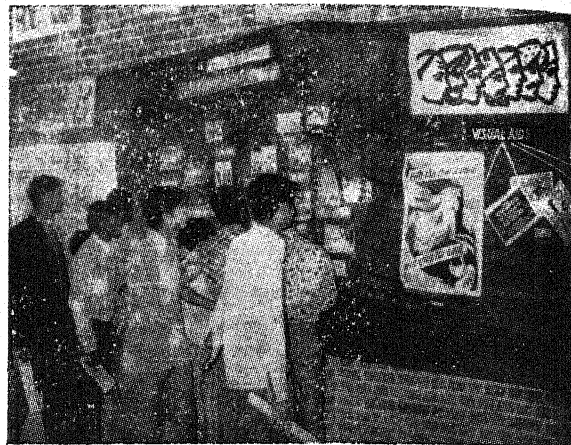
ALL IN THE STARS

FARMERS' FARE—1975-76

20



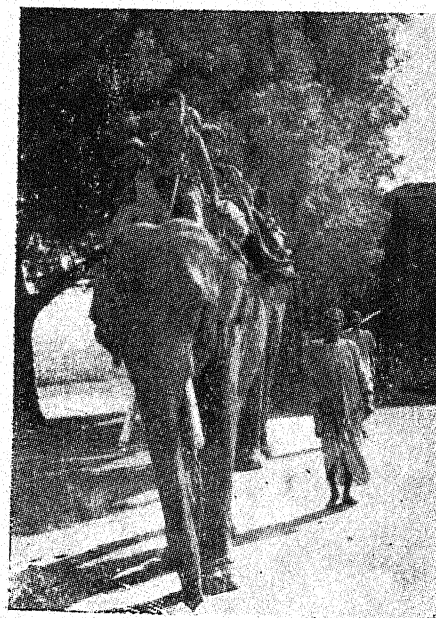
Opening of Farmers' Fair by District Magistrate



Visitors at Extension Department



The District Magistrate at Hom. Eco.
Department



JUMBO RIDE

SOCIETY ACTIVITIES

21



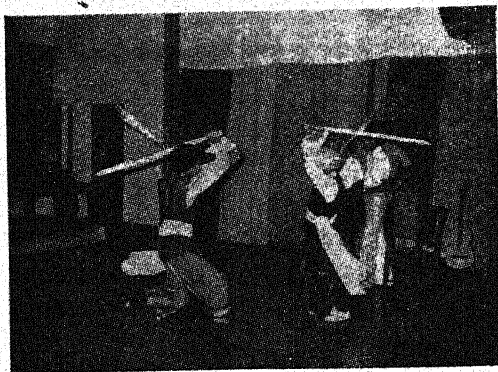
HOME ECONOMICS CLUB INAUGURAL



OPENING OF FLOWER SHOW BY H. E.
THE HIGH COMMISSIONER OF
MALAYSIA



HIS EXCELLENCY AT THE
DAIRY DEPTT.



ALAGIN INTERNATIONAL CLUB INAUGURAL FUNCTION

22

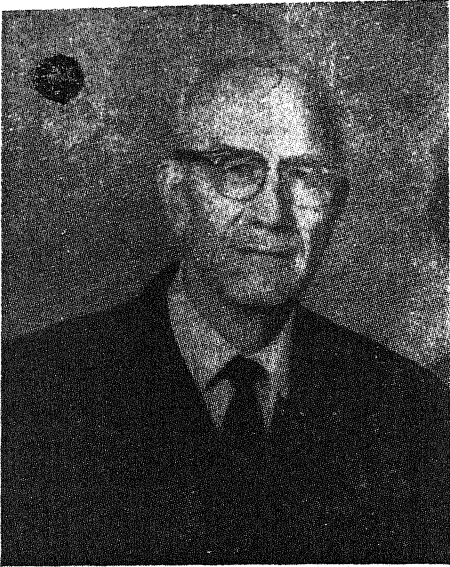


THE V.I.Ps. MEET AT N.S.S. CAMP



OUR STUDENTS AT THE N.S.S. CAMP

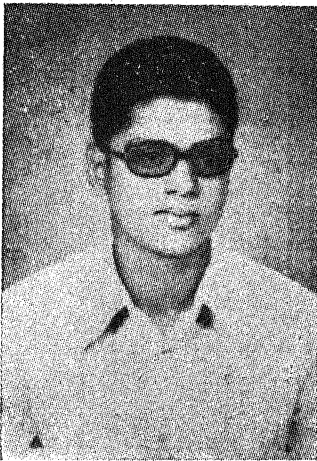
23



Mr. James N. Warner

Mr. James N. Warner passed away on 30th October 1975 in Oregon State U. S. A. He joined as staff of Allahabad Agricultural Institute in November 1937. He served in different capacities upto March 1975. During 38 years he served in scientific and technical committees both at State and National level. He was a Rotarian and past President and represented India on three different occasions as delegate in International Dairy Conference. He was meticulous, punctual in all matters. Many of his pupils are holding high positions in Govt. departments as well as educational institutions and private dairies. He leaves behind his wife, three daughters and a son.

IN MEMORIAM

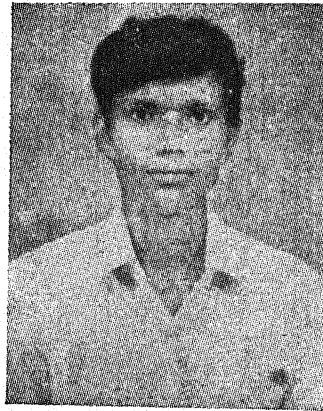


George Mathew Ben

Born 22-5-56

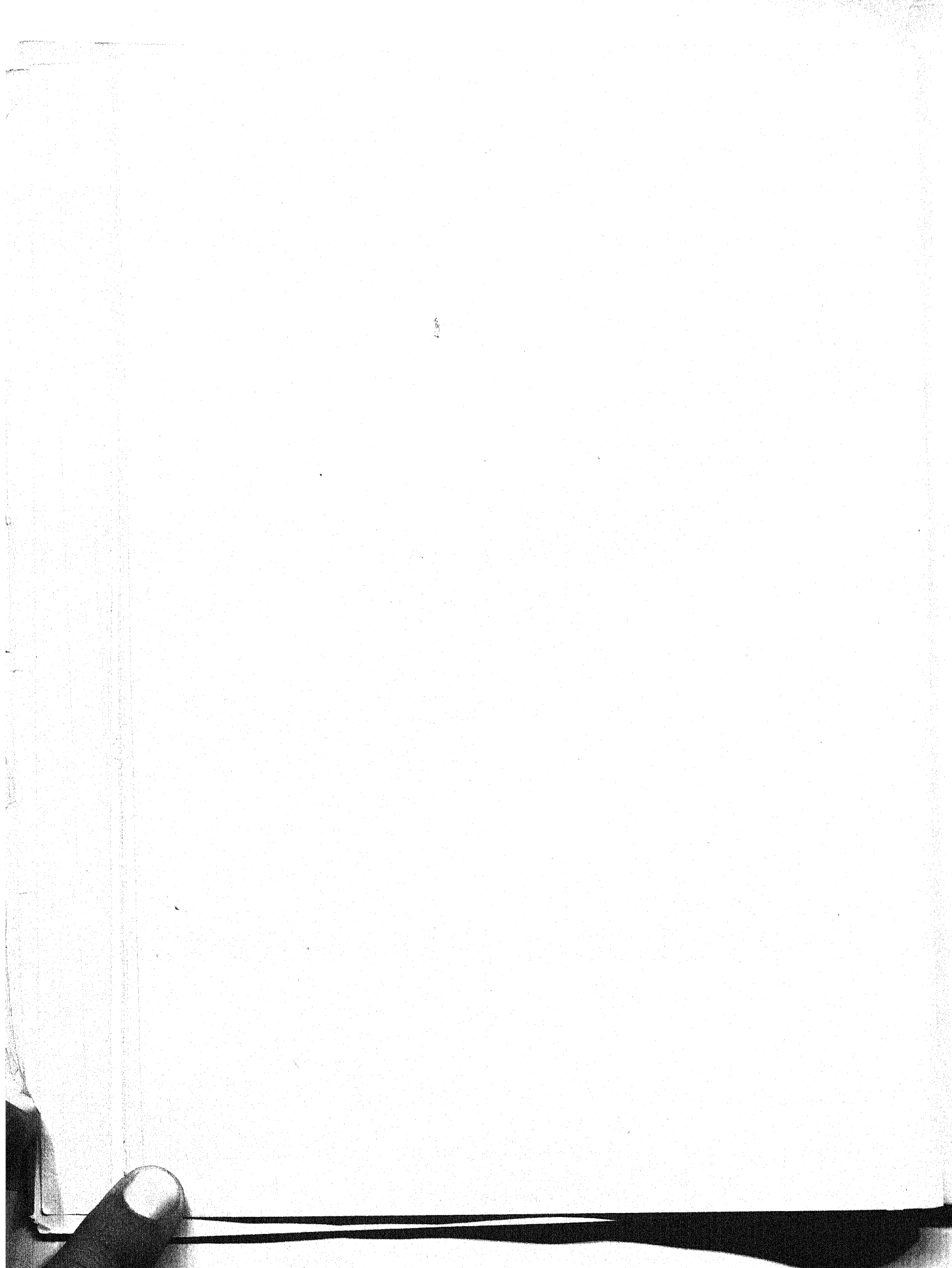
Died 4-11-75

The students and staff of the institute will remember George Mathew Ben who passed away during the Dashera Holidays of 1975. He was a resident of Kerala and popular among all.



Mohammad Siraj

A second year Intermediate student, Mohd. Siraj, passed away during the summer holidays. He was a victim of acute jaundice.



BE A GARDENER

"If you want to be happy for one day-take wines.

If you want to be happy for three days-get married.

If you want to be happy for eight days-kill your-pig and eat it.

If you want to be happy for ever-be a gardener"

—ANONYMOUS—

Anthropologists say that the word 'gardener' came into being with the primitive man on the dawn of civilization when they grew plants around their residence in an enclosed area. The people of stone age felt that they cannot simply be carnivorous in habit for which they lead the life of a Zazaber. They settled up at particular patches of land and grew various types of plants ; their economic and aesthetic values being unknown to them.

'Garden' irrespective of its kind, size, shape and other such qualitative characters is the creation of nature in miniature. Humanity was borne in the lap of woods and civilizations itself allured every success from time to time. Who has denied the upbringing of children by nature ? Kings, Poets, Saints and many a categories of human society have achieved their success only with the love of nature. Great poets like Shakesphere who has made the spontaneous overflow of his powerful expression in the form of poetry when he was moved with the beauty of "Daffodils". Rabindranath Tagore wrote half of his noble piece "Geetanjali" in Switzerland called the European garden. Shelly and Byron have moved much with the joy of nature. Einstein postulated the law of gravity in his garden.

The forest and grass land that has given immense peace and tranquility to humanity is ever unforgettable. The green lawns and grassy land have taught us to sacrifice for the betterment of others. The boys when play ground that gives the feeling of the velvet, by the grasses grown on it, they learn the law of 'unity' from the grasses that cover the soil to save it from erosion but bear all 'wear and tear' for others enjoyment. If we take care of them, they will take care of us.

"With happy hearts and happy faces

Happy plays in grassy places

This is how in ancient ages

Children grow in to Kings & Sages"

Growing of ornamental plants *i. e.* herbs, shrubs, and trees for economic utilization and aesthetic purposes has been done since the dawn of antiquity. Lord Krishna loved 'Kadamba' tree for its sweet scented flowers and foliage Beauty, Shakuntala nursed and nourished the plants in the garden of Rishi Kounwa so much with love that they could not tolerate her separation from them.

Most of us will agree with Oscar Wilde when he says that "Beauty is one of the greatest facts of the world, like sunshine, flowers and reflection of the moon in the deep toned water". Beauty lies in the radiance of flower and in the grace of palm trees. Therefore cultivation of ornamentals is the joy creation when one escapes from the self.

Villages are made by God but towns and cities are made by men. More or less the villagers live in the lap of nature. The city dwellers are heavily in need of land space for developing gardens the chief source of getting peace and pleasure from natural beauty. Balcony-garden and potted plants with flower and foliage beauty can add to the growing need of the modern city dwellers living in sky scrapers. The perennials like Tradescantia, Zabrina, portulaca, phothos, philodendrons, orchids and ferns, annual like Zinnia, petunia, portulaca, Nasturtium and Lincaris like Gladioli, Tuberose, Dahlia and Amaryllis can be grown in hanging baskets to give an expression of seasonal changes in nature to the dwellers of the cities.

A mini garden can be maintained in and around the private Bungalows even with very less of land space and uneven area of distribution. A person with good taste selects beautiful and scented trees like Michelia Champak, Mimoshops elenge, Polyalthia longifolia har. pedula, cassia nodosa, to grow in the periphery of the garden adjacent to the boundary. The Frontal area can be allotted for growing flowering shrubs like Rose, night queen (Rat ki Rani), Day King (Din-ka-Raja). Murray exotica, Jasmine, Tabernamontanae Artabo trys odoratisimos, with dots of space left for growing flowering annuals in different seasons.

Climbers like Quisqualis indica and Antigonon leptopus can be grown around the verandah which will work as a living screen to display the human joys. Flowering annuals like Balsam, Comes, Gladioli, Hollyhock, Dahlia, Petunia Marigold and Verbina in rainy season, Aster, Antirrhinum, Garnation, Dianthus, Poppy, Sweet alyssum, Chrysanthemum, in winter, Zinia, petunia, Portulaca, Amaranthus in summer can be grown to add charm to the garden in various seasons specially at their flowering period.

Specimen plants like Auracaria cookii and Thuja orientalis var. compacta, with their dark green cover of leaves, evergreen in nature signify the importance of foliage beauty in "everygreen plants".

Various corners of the garden can be planted with fruit trees like Guava, Sweet Orange, Lime, Grafted Mango plants, Papaya, and Banana based on the available land space. The back side of the house can be best utilized as a kitchen garden for growing vegetables and potherbs that would supply fresh vegetables and greens that are highly nutritious for health.

The part played by lawn is no less important than the above mentioned ones. After tireless engagement of the day when one trodes upon its wants to sit leading to lean on it. The lawn gives more comfort than a sofa when rested upon it after restless works.

Keeping in view the importance of garden and the plants grown in it, either for their scenic beauty, economic use or for the aesthetic values, can man divert his attention to love these God made guards to guard our treasury of peace and tranquility of nature ?

Please be a gardener, to be happy for ever.

“Agriculture is the fountain of Life”

Jai Jawan.

Jai Kisan.

N. LACHHAMAYA DAS
M. S. C. (Hort) FINAL

Education in India : A Plea for Reorganization

Much water has flown under the bridge in the realm of Education since traditional universities like Nalanda and Taxila flourished in India in ancient times.

The British established universities and colleges in India with strong emphasis on humanities and basic sciences on the pattern of their own educational institutions. They consisted of both under-graduate and postgraduate instructions and were designed to produce personnel to man the various administrative and clerical positions needed to run the affairs of the Country. Ironically enough, they also produced scholars and visionaries who became instrumental in bringing about an end of the British rule in India. Later on a very few agricultural, medical and engineering colleges were also established.

With the coming of independence, a mushroom growth in the establishment of educational institutions of all denominations took place. In this process the quality of education was made subservient to the quantity. Our present educational system lacks vigour and vitality in arousing and stimulating thinking and imagination on the part of students. It is also devoid of practical utility need-orientation and richness of depth in experience. It is based mostly on memorization and transference of knowledge from teachers to students. Craming up notes, getting through the examinations and getting into jobs seem to be the only purpose of education for most of the students in India today.

In this age of knowledge explosion, revolutionary changes have taken and are taking place in education particularly in the western countries of the world. In this connection the establishment and the consequent success of Land Grant Universities of America have opened up unlimited vistas of progress and development through the help and cooperation of institutions of higher learning. Clark Kerr rightly calls them "multi-varsities" because of their multiphased and multifaceted programs of teaching, research and extension in a wide variety of subjects.

The notion that a university is a microcosm of the society and that it must justify its existence in relation to its contributions towards the growth and welfare of Land Grant Universities of America as a model for the world to emulate. Doubtlessly they are the most accepted and sought after model widely in the world to day. The present craze for knowledge, rapid industrialization and respect and regard for democratic values have not only necessiated but made even inevitable the existence of giant educational institutions like the Land Grant Colleges and Universities of America.

The recent establishment of Agricultural Universities in India on the pattern of Land Grant Institutions is a move in the right direction. But this has to be supplemented and substantiated by the re-organization of the whole educational system in order to make it dynamic and bring it in tune with the present need and circumstances.

Suggestions for Recognition :—

At present we have five years of elementary education and three years of junior high and two years of high school. It is suggested that we have six years of elementary and six years of junior and senior high school education making in all twelve years from elementary to high school. The junior and senior high schools should function as one unit with either two years of junior and four years of senior or three years of each.

The present intermediate section should be withdrawn from the high school and combined with the degree section making in all four years of college study after high school leading to graduation of B.A., B.Sc. etc.

Out of four years of College education, it is suggested that the initial two years should be devoted to the study of a general course comprised of humanities, basic sciences, biological sciences and social sciences. This is to be compulsory for all students entering College and is intended to provide general education leading to a well rounded growth and development of the personality of students. The remaining two years of college education may be devoted to specialization in any one of the branches of humanities, basic sciences, biological sciences, social sciences and applied sciences.

The universities should be concerned with only enquiry, research and postgraduate education to a highly select body of students who have demonstrated high quality of scholarship in their undergraduate studies. Their supreme aim, as Flexner has very aptly pointed out, should be the conservation and extension of knowledge.

Higher training in technical subjects like agriculture, engineering, commerce, medicine and law should be taken care of by independent and autonomous institutes set up for the purpose. They should admit College graduates of the requisite specialization and train them to suit the requirements and demands of the industry and the profession. These institutes should take care of not only technical training at a high level but they should also carry on research in applied technical know-how and its extension into the field.

At the apex of this educational superstructure should come the All India Research Institutes engaged in the highest task of pure and applied research to meet the demands of the industry, the society and educational institutions.

The educational system as outlined above is in itself no panacea to all shortcomings in our present system of education. It has to be supported and supplemented with more suitable changes to make it dynamic, rational and capable of meeting the demands and exigencies of the present times. Some of the following suggestions may be helpful in this regard :

1. Nationalization of education :

At present we have too wide a gap between the best and the worst schools. It is contemplated that nationalization will not only reduce this glaring gap but will also bring about much greater uniformity in teachers, equipments, buildings and other

facilities among schools, colleges and universities. This does not mean that all private educational institutions should be taken over by Government. Some of the very best ones may very well be left out.

2. Syllabus, examination and operation :—

The present fixed syllabus should be replaced by course system to afford an opportunity to students to select courses according to their needs and tastes. Likewise internal grading and examination should be also introduced. Semester and tri-mester can replace the present annual system of operation.

3. Practice oriented education :

Education should be geared to the needs of individuals, community, society and the nation. Application of knowledge should be encouraged to the maximum possible extent. Learning by doing and problem solving approach could be very useful in this endeavour.

4. Coordination between the turn out and employment potential :

Admission and turn out of scientists and technologists must be so planned and regulated so as to keep it in balance with the employment opportunities at a given time.

5. Establishment of guidance and counselling service :

This is necessary to help students to make right decisions regarding their future careers and also help them to get along with their studies smoothly and fruitfully.

6. Close cooperation and coordination with the public :

Committees of public representatives should set up at each level and for all schools in order to involve the community and society in the formulation, execution and evaluation of instructional programs.

By : B. K. CHAUBEY, M. Sc. Ph. D.
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The Indian Satellite Aryabhata

By launching a 360-Kg. Scientific satellite into the cosmos, with the help of a Soviet rocket-carrier, on April 19, 1975, India entered the space age, being the 11th country to historic day in the country's sustained scientific and technological efforts since Independence. The launching of the satellite was hailed as, "a very important milestone in India's March towards scientific and technological self-reliance."

The research satellite was designed, built and instrumented by scientists of the Indian Space Research Organization, Bangalore, with the close co-operation of several private and public sector establishments in various parts of the country. The satellite was the heaviest lifted to date by any country in its very first attempt to go into its outer space. It went into a near circular orbit soon after launching and has been regularly orbiting the earth every 96.41 minutes. India has indeed made a big leap forward in space technology.

The satellite, 116 cm. high, blue and violet in colour, 147 cm. in diameter, with 26 faces was very aptly named "Aryabhata" at the suggestion of Prime Minister Mrs. Indira Gandhi after the great fifth century astronomer and mathematician who calculated the earth's movement around the sun and laid the foundation of algebra. The satellite has 10 percent Soviet equipment. The vital Soviet contribution includes four important sub-systems the solar cells which convert sunlight into electricity to provide power for the satellite's equipment batteries for storing electricity, a tape recorder for storing data collected by the various instruments and the "spin up" system which keeps the satellite stable in orbit.

The Indian satellite has attained the designed orbit. But it must be noted that it is not in any sense whatever an offshoot of military research; on the other hand its mission is purely scientific and ultimately human. India's aim is thus purely peaceful.

"Aryabhata", which in effect is a laboratory in space, has been designed to collect information about the outer space, the sun and the earth's atmosphere. All the systems of the satellite have been functioning successfully since the launching and vital information is being received at the tracking stations. Roughly, a million "beats" of data pour out of the satellite each time it is tracked by scientists of the Sriharikota ground station. Rendered in words, it is roughly 200,000 words at the rate of 320 per second in a 10 minute tracking period. The data is being received in the form of fairly strong signals at the rate of 2,500 beats per second rendered on magnetic tapes.

The three principal experiments which the satellite continues to perform successfully are ; first, study of X-rays of low energy ; second, investigation of high energy particles called neutrons and Gamma rays ; to detect and study electrons and ultra-violet rays in the ionosphere—a region which plays an important part in long distance radio communication.

“Aryabhata” is not merely an exercise in sophisticated technology but a potential tool to shape the economic and social development of India. To give just one instance, a survey of the earth's resources is possible through satellite, this has been proved by the two Earth Resources Technology Satellite launched by the U. S. A. one in 1973 and the other in 1974. ERTS photographs have revealed hidden copper deposits in Pakistan and predicted new Land formation in the Bay of Bengal near Bangla Desh.

India also plans to launch. “Aryabhata-II” after the life of the present satellite is over. The scientific programmes of the next satellite are to be decided in consultation with the Soviet Union. The second satellite will carry television cameras to survey mineral deposits and Agricultural Crops. The country could thus leap from its backwardness and resolve its problems of poverty and development. The second satellite would also be used to measure the ocean surface temperature so as to predict in advance the onset of the monsoon. The satellite would also take cloudcover pictures for storm warning. For flood warning through the satellite, a number of platforms such as buoys and balloons would have to be established to transmit information is planning to set up such platforms when the communication satellite is launched around 1980.

India's space scientists have already done 18 months of experiments from four such platforms in India using a French satellite. Data were sent to the satellite from these platforms and re-transmitted back to a control place on earth. Recently, Aryabhata-1 had also done a similar experiment to transmit information from Sriharikota to Bangalore.

India also has drawn up plans for launching a Remote sensing satellite, through this programme, a comprehensive survey of the country's resources would be possible by scanning land and ocean areas.

The designing, fabrication and other allied activity for building rockets and satellites will surely have a spin-off on Indian Industry by encouraging the manufacture of several vital components and providing employment to hundreds of scientists and others.

By : ASHWANI KUMAR

B. Sc., AGRIL. ENGG.

Success The Supreme Victory

What is success ? Many people view it as the material accomplishment. Securing wealth, getting a good job, amassing power, establishing a good family etc. are some ingredients of success. Those are the things what they meant by success. There may be a good number of people having at least any one of the above things. Does it mean they are successful in life ?

No, not at all. They made life comfortable. That is all. Then what does it really mean ? To get an answer we should see the lives of some great man. We shall take Churchill from politics ; Edison from science ; Shaw from literature. Churchill, in the face of world war II, lead his country against Fascism and won the battle and saved his people from total destruction. Edison invented many useful things to aid mankind. When Shaw started his career he worked hard struggled to become master in his field. With this reforming ideas, with his oratory skills he tried to change his society.

What is common in their lives ? Service to humanity, that is the blood of their lives. "They threw their lives upon the altar of mankind's progress esteemed the sacrifice as naught and regretted only that they had but a life". They lived for their fellow men.

All the branches of knowledge, science, engineering, medicine, philosophy, art, literature, law have produced great men. They mastered their fields and the outcome of their mastery is presented to the total humanity.

So success is the achievement of mastery in a certain field of knowledge and to keep it in the threshold of human welfare.

How to achieve it ? In brief here are given some clues :

1. *Destiny* : "The establishment of a goal is the key to successful living. And the first important step towards achievement of an objective is first to define it "says Dr. Ari-Kiev, a Psychiatrist" you are the man to plan your life and keep a goal. Remember that great men started their lives first with a goal.

2. *Desire* : In the march of success, you should have an intense desire to succeed. Goesser tells. "The question of what we get out of life resolved it self into what we want badly enough for it."

3. *Self Confidence* : It is a must. All top men have strong faith in themselves. Dr. Peale suggests, "One way to have faith and thereby to build up feelings of confidence, is the practice of suggesting confidence to your mind. Thought discipline is important in reeducating your mind".

4. *Industry*: It is an indispensable thing for success. But it should be supplemented with enthusiasm, "Every great and commanding movement in the annals of the world is the triumph of enthusiasm. Nothing great was achieved without it". Emerson said,. If you are really studious and you have enthusiasm, you contain two important things by which you can make success.

5. *How to deal a failure*: Failure is a part of life. A failure is nothing. Success goes to a man who persists in his efforts without any consideration to the failures.*

Failure teaches you some thing which you should not do. Here is an illustration from Edison's life. When he failed in an experiment, he would often say cheerfully, "Well now we know another thing that can't be done".

*"Too many people give up too soon, if the things are not forth coming as quickly as anticipated. "A quitter never wins and a winner never quits", Quoted Brians Adams.

6. *Positive attitude*: Dr. Norman Vincent Peale tells "Train your mind to believe, to think positively, to have faith...in yourself. Expect the best and you will get the best. It sounds miraculous, but it is not at all. Think and live this way and you are using one of the most powerful laws in this world, a law recognised alike by psychology and religion, *viz.* change your mental habit to belief instead of disbelief. Learn to expect, not to doubt". A man with positive attitude is sure to win success. It is a constructive brick in your life building programme.

7. *Personality*: A good personality is an accelerator to speed up your trials to attain success. Besides it also gives so many other things in life such as efficiency, leadership, friends etc.

So many people think that they can't change themselves. But they can rebuild these mental set up. This is supported by the words of William James, reputed American Psychologist, "The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind."

What do you think of a good personality? It is "a matter of forming habits of thinking and talking and acting".

In personality development biographies are very helpful. A good literature is available on this subject and one can go through it for further understanding.

Start today. Making success is in your hands. If you pay the price it will be yours.

By : Y. NIRANJAN BABU,
M. Sc. (Ag) I-BIO-CHEM

Agriculture is The Fountain of Life

First that food is necessary to the existence of man,
secondly that the passion between the sexes is
necessary and will remain nearly in its present
state.

—THOMAS ROBERT

Life and food go hand in hand and perhaps the people of the stone age has really searched for their food both from animals and plants. Since the dawn of civilization plant kingdom has served the vertebrates directly or indirectly. The primitive man consciously or unconsciously adhered to the practice of living on plant and plant parts. Later on plants were well cared for their food value which is a whole and soul of life. Agriculture came into being when the civilized man realised that the soil is the mother of plants and man is the foster-father.

When man came to know the art of agriculture for the first time, there was no insufficiency of food for his maintenance of livelihood. The reason was that the population was negligible in comparison to land availability. At the advancement of civilization, the population increases day by day with a tremendous growth. But the land is constant as before, so there is a heavy scarcity of food now-a-days. Nothing is more characteristic of present day's world condition than the grave concern over the shortage of food. It may be a permanent feature, unless well planned are adopted all over the world in order to increase the production of food.

To increase the production of food we have to leave the primitive methods of cultivation and follow modern scientific techniques applied in the field of agriculture. For this purpose, first we have to learn the agricultural science.

Some people who are not acquainted with the subject of agriculture consider that it comprises of the very meagre knowledge that a common village farmer typically possesses. But the more one studies the subject the more one realises its complexity and its far reaching inter relationships with other Sciences and industries.

The agricultural science has a keen relationship with many other sciences like physics, chemistry, mathematics, botany, zoology, engineering and atomic energy and its importance can be well known by comparing with these subjects.

Physics with its contribution to the knowledge of the mechanics of farm machinery and farm structures and of the physics of soil, is also making its contribution where scientific agriculture is followed.

The study of chemistry gives us the knowledge of plant nutrition, control of insects, pests and plant diseases. For this it is making itself one of the most important subjects of study of an agriculturist.

The science of mathematics in the field of agriculture is most important. The fundamental principles of mathematics are applied for maintenance of the agricultural accounts and statistical analysis of the experiments conducted for the research purpose, for the further progress of agriculture.

Botany, especially its contribution to the knowledge of plant breeding and plant genetics, is making possible, the evolution of all kinds of crops suitable for each particular region.

Zoology, particularly that branch of it, known as entomology or the study of insects, is helping the farmer to control animal and insect pests which are greatly responsible for the damage caused to the agricultural production through out the world.

Application of Engineering techniques plays a vital role to solve the complex problems, which are not seen in the field of agriculture now-a-days. The Engineering Science for agriculture, consists of a number of subjects like, irrigation and drainage Engineering, Soil Conservation Engineering, Farm Structures, Farm Power, Processing Engineering, Rural Electrification etc.

Lastly the application of atomic energy in agriculture is a part and parcel of the rapid and latest development of agriculture. The most use ful application of atomic energy field is the use of radio tracers in fertilizers. The tracers improved food production. By applying the direct radiation biologists can produce mutations and thus produce more number of varieties. Radiation is also used by agricultural scientists to develop new strains of plants and to cure plant pests.

No doubt, agriculture is a combination of all sciences, which involves a lot of complex problems to be tackled to get the desired result in crop production, Hence it is essential that each and every person should learn the art of agriculture.

Without nutritive and adequate food, the nation cannot survive. Because, ever increasing population of the country, demand higher production of agricultural produce, to feed the teeming millions of the country. Without attainment of this objective the development plans by Engineers, Doctors, Scientists are likely to fail.

Food is the weapon in the political war of the world. Civilization has realized the importance of food, fuel and fertilizers which are the means to reach the goal of peace and prosperity. Let us take oath to keep on the flow of the life by adopting the most scientific method of agriculture.

By : SANJAY KUMAR SAMANTARAI
M. Sc., AGRIL. ENG. (P).

The Scientific Basis of Balanced Diet

"Undoubtedly the desire for food has been and still is one of the main causes of great political events"

—BERTRAND RUSSEL

There are many discussions in different leading journals on human nutrition and dietics, but what is the scientific basis of it ?

The food that we eat is assimilated in the body and is used for the growth and maintenance of tissues. Life can not exist without food. Plant that can manufacture food, need simple chemicals derived from the soil, water and carbondioxide of the air. On the other hand, higher animals don't possess this capacity to manufacture food from simple chemicals and hence they depend on plant life or on other animals for obtaining the food they need. Man, however, has a number of food stuffs to choose from and to make up his diet. Because all foods are not of the same nutritive value, the health of the person depends on the type and quantity of food stuffs he chooses to eat, to satisfy his hunger. For good health and vigorous growth, diets should be planned with full knowledge of the scientific facts and observations concerning the science of nutrition.

Although there is a controversy about an ideal diet, yet the most useful diet should be according to the needs of an individual. There can not be one universal menu for every one. However, it is proved beyond any doubt that a normal adult requires about 490g of carbohydrate, 70 g of fat to liberate 2500 calories per day.

There are 6 major components of the diet. Carbohydrate, fat and protein that yield energy and are required for the maintenance of tissues. Vitamins, minerals and water, although they do not yield energy, are essential parts of the chemical mechanisms for the utilization of energy and for the synthesis of various necessary substances required in the metabolism such as hormones and enzymes. Minerals are also incorporated in the structure of tissues and play an important role in acid base equilibrium in body fluids.

Energy for physiologic processes is provided by the combustion of carbohydrates, fats and proteins. The daily energy requirement or the daily calorie need is the sum of the basal energy demands plus that required for the additional work of the day. During periods of growth, pregnancy or convalescence, extra calories must be provided. While all the 3 major nutrients yield energy to the body, carbohydrates and to a lesser extent, fats are physiologically the most economical sources. Proteins serves primarily to provide for tissue growth and repair, but if the calorie intake from other foods is inadequate, it is burned for energy.

Food stuffs may be broadly classified as cereals, pulses, nuts and oil seeds, vegetables, fruits, milk products and flesh foods. These foods contain all the nutrients like proteins, fats, carbohydrates, vitamins and mineral salts.

In a well balanced diet, 10-15% of the total calories is usually derived from protein, 55-70% from carbohydrate, and 20-30% from fat. These requirements may vary under different physiologic or environmental conditions, for example the need for calories is increased by the need to retain a constant body temperature. In extreme cold, the calorie intake of the diet must therefore increase and this requirement is usually met by increasing the fat content of the diet.

Carbohydrates form the main source of energy to the body. Being a cheap source of energy, carbohydrates form the bulk of Indian diet. Carbohydrates are a class of substances which include glucose, cane sugar, milk sugar, starch etc. Grain foods are largely composed of starch and food stuffs like cane sugar and glucose are pure carbohydrates. Vegetables, particularly the leaf ones, which are comparatively rich in fibre, are relatively poor sources of carbohydrates. The fruits, cereals and root vegetables are rich in carbohydrates.

Fat being of higher fuel value, is an important component of diet. Further more, the palatability of foods is generally increased by their content of fat. As a storage form of energy in the body, fat has more than twice the value of protein and carbohydrate. The human requirement for fat is not precisely known. An important aspect of the contribution of fats to nutrition may be their content of so called 'essential fatty acids, linoleic, linolenic acid arachidonic acids. There are four vitamins that are carried by the fats in the food. This group is referred to as the fat-soluble vitamins A, D, E and K. The richest sources of fat in the diet are vegetable oils such as corn oils, olive oil and vegetable shortening and the animal fat, such as lard and butter.

A minimal amount of protein is indispensable in the diet to provide for the replacement of tissues protein, which constantly undergoes destruction and resynthesis. This is often spoken of as the wear and tear quota. The protein requirement is considerably increased metabolism, in burns and after trauma. All proteins are made up of amino acids, which are simple units, often termed for the sake of clarity "building stones" of protein. Most food proteins are comprised of 12-20 amino acids linked together forming one large molecule. They may be the same or different amino acids. Some proteins, however, may have as many as 280 amino acids in a single molecule. There are 10 amino acids which are called indispensable or essential in the diet in the sense that they must be obtained preformed and cannot be synthesized by the animal organism. The presence of these essential amino acids determines the quality of protein. The proteins of whole egg and human milk are considered the best among food proteins. Proteins are the precursor of enzymes, hormones and antibodies. Cheese, eggs, fish, meats and nuts are the primary sources of proteins. They contain about 12 to 29 percent of protein.

Normal individuals on an adequate diet can secure all the required vitamins from the natural foods ; no supplementation with vitamin concentrates is necessary. But many of the vitamins are destroyed by improper cooking. Some of the water soluble vitamins, for example, are partially lost in the cooking water. Over cooking of meat also contributes to vitamin loss. Vit. C is particularly liable to loss during cooking and storage. By refinement the cereal grains lose B-vitamins.

The minerals, while forming only a small portion of the total body weight, are nevertheless of great importance in vital economy.

Vitamins and minerals do not supply energy, but they may play an important role in the regulation of several metabolic processes in the body. Some minerals are also important component of the body structures like bones and teeth.

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By :—SANAT KUMAR SAHA
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Soymilk for India

Health of a country depends mostly upon the health of the inhabitants of that country. As we know many people of our country are not only under-nourished but also malnourished. Soyabean and its products can help in eliminating these defects from our country.

Soymilk is a nutritional drink which is made from soyabeans the fruits of a leguminous crop, the kernals of which are rich in protein (35%-43%). The average protein content of other pulses is 22-25% and of meat is only 20%. The fat content of soyabean is about 20%.

Soyabean (*Glycine max*) which is known as "Soyabeen" or "Bhat" in Hindi and 'Soya Payaru' in Tamil, is a good food-cum fodder crop. Soyabean is an inexpensive and economical source of protein—the most important and the most scarce element of almost all food, which an adult requires 60-70 gms per day. For food purposes it is used in the form of Kernals, oil, flour which is also a base for many tasty recipes, cake or soyabean meal which can be added to the poultry and livestock feed as a protein food and VEGETARIAN meat and MILK and its products. One kilogram of soyabean flour is equivalent to 12 kgs of milk, 6 kgs of rice, 3.5 kgs of eggs or 2 kgs. of meat. Blends of soyabean flour (10-20%) with wheat flour can be used for making chapaties. Because of the negligible starch content and low content of saccharides in the flour it forms an ideal ingredient of food for diabetic patients all over the world. Soybean is cultivated in India mostly in northern hilly areas where it is commonly roasted and eaten. It is a minor cultivated fodder in India. For fodder purposes it is mostly used in the form of hay. It can also be profitably used as a green manure-crop. Soybean is widely used for industrial production of antibiotics, streptomycin etc. Being high in phosphate content soyabean products are good for those suffering from nervous disorders, alkalizing in effect they reduce the acidity in blood tissues. Several million pounds of soybean flour are consumed by the wall-paper industry for printing decorative designs. Soyabean protein is used as an important sizing material in paper and textile industry. All grades of paper except blotting paper are sized in order to make them moisture resistant. Japanese workers have recommended soyabean oil as a source of carbon for commercial production of penicillin. Soyabean is also used in the manufacture of plastics soaps, glycerine and points.

Soybean is a native of south-eastern Asia. It is of second importance to rice as a food crop especially in China, Japan and in other south eastern countries. Soybean was introduced in India long ago in 1882 A.D. in Madhya Pradesh. Still the area under culti-

vation of soyabean is small in India. In 1970-'71 the area under soybean cultivation was 20000 hectares where as the net area sown in India was 141.2 million hectares. It was only about, 0.01% of the net sown area of the country.

Soyabean can be growth in the drier areas of our country where the rainfall is 35" or less and upto an elevation of 6000 feet above sea level. The seed rate is 70-80 kgs of quality seeds Per hectare. The crop matures in 120-130 days (late varieties). The yield obtained is much higher than the yields of most of the other pulse crops. At the present selling price of sobeyan Rs. 250 per quintal the net profit from soyabaen cultivation can be increased to about Rs. 3,500/- per hectare, where the yields are more than 28 quintals per hectare, on the basis of the demonstrations conducted in Uttar Pradesh. The central government hat a 25% incentive scheme which subsidises the sobeyan growers.

Though our country accounts for half of the buffalo population and one fifth of the cattle population of the world, the milk production is very low. The average milk production of cows is in India about 175 kg. per animal per lactation. This production is only about 1/23rd of that produced by a cow in U.S.A., Canada and U.K. The average per capita milk consumption per day in India is only about 100 grams as against 600 grams in Western Countries. For a balanced diet 280-300 grams of milk/head/day is considered essential by the nutritionalists. Soymilk a nutritional drink made from whole soybeans, is an excellent, at the same time cheap supplement to ordinary milk. The soybean milk is extensively used for feeding infants throughout China. It contains 3-4% protein, 1-5% Fat, and 2.1% carbohydrate. From one Kgs. of beans 5-6 kgs. of milk can be obtained. Soymilk is being produced in India by the Govind Ballabh Pant University of Agriculture and Technology, Pantnagar at a cost of 40 paise per litre where as ordinary milk cost about Rs. 2.30 per litre. Milk products such as curd, ice cream, cheese can also be prepared from soymilk. Soymilk should supplement ordinary milk and make the working of dairy plants more economical and viable. Let us contribute our efforts for the cultivation of soyabean, for the soymilk to supplement the ordinary milk, and for the economic utilization of other products of soybean in our country.

By :—M. SUDHAKAR YESUVADIAN
B. Sc. [AGRI.] PART II

PENANG ISLAND

Swaying palms of the pearl of orient,
Welcome Thee to the land of paradise,
Far and wide as such the tourists pour,
To ease their tensions on silvery sand.

Walking along see down the street,
Ting ting man shouting for his treat,
Sathey, noodle stalls with fuming sound,
Chop-stricks "click-clack" along pavements top.

Wrecklers drivers stop with screeching sound,
Bobs on duty control them out of bound
Red, yellow, green the lights of order,
Controls the motorists and cyclists upto border.

Campbell street, Penang Road the busiest
Platform sales at its highest
Bargaining and choosing are sights to see
Never you satisfied with the loveliest piece.

"Gunong Penang, you climb by rail,
"Look up" watch the clouds that sail
Up there orchids the flower to remember
Wonder what made you to ponder.

Watch the sight from the height,
One could yearn to stop in the light,
What captivates you at the "Gunong"?
Miss not the purchase of the "Lelong"

Stepping down towards the budhist temple,
See at entrance the soveniers in simple
Purchase all that you could see,
Money spent attempt not to collect from me.

Snake temple where you' ll go next,
"Touch me not" says the snakes at rest
Round and round the parlour you walk,
But never miss the python at the rock.

Aquarium the next in the list,
That to boast off in the east
Times spent watching the fishes in variety,
Regret not for leaving the hall with curiosity.
Chinese, Malay, Tamil and English
One could hear from areas—Posh to Sluggish
Cosmopolitan the nation to be proud off,
Never a misunderstanding to puff.

“Ber satu Bertambah Mutu” the motto,
Never noodles be prepared without “Ajino-moto”
“Nasi-Gandah” the famous dish on the Island,
“Mamas” the best, present at hand.

Why not make a trip,
Just to justify my tip,
Homely you will feel,
I surrender, if it's a reel.

By : RATNA SATAPATHY N
INTER. AG. PART II

IDEAL I THOUGHT

Her arms across her breast she laid
Swaying hair came the angles maid
Her Ankle, her hips, her twinkling eyes
Instigated me to see her twice.

Smiling lips I casted my sight
Two days passed yet out to light
Deserted me till she appeared again
Met her then, at the Cathedral's main.

Loving words through eyes we spoke
Lashing eyebrows made us evoke
Quivering lips departed a simple
Exchange I did after a while.

Days into months passed with us
Dreaming of future crept into our nerves
Ideal I thought and never to depart
But there shattered—she died with in my heart.

Passive words failed to soothe my sorrow
Never it erased the image I did burrow
Quietness and darkness I endeavour much
Weakness and leanness I gain as such.

Years that rolled made me to change,
Studies gave me the proper range,
Toiled without her thoughts changed my latitude
Here I am studying in an Agricultural Institute.

By : RAM SING
INTER. AG. PART. II

MY CLASSMATES

Three years ago when to the Institute I came
Ragging was on, the seniors were on reign.
None did rag me, I was happy for the same
I know not why ? This ask again,
Now of my classmates just a few I would like to say
Of their mood, their mod, their very funny way.
They are naughty, they are nutty. But still so funny and gay.
For we all get on so well, see I am like them today.
To start with Akhil Jugran, he has a tongue so glib,
They way he talks is so smart anyone would believe his fibs.
About B. K. Mehta, he is a bit difficult to understand,
While he talks you' II think it's great, really to see, it will be nothing grand.
He talks so much, he has always current news to tell,
It is Dipankar Mittra, I don't have to say you all know him so well
Well of Cherian Mammen this much I've got to say
He is the laziest guy who has ever come across my way.
Has any one heard C. Mathew's tall tales
When he wants to cut class, he tells his story and wails.
Gautam Ghosh's friendship is pretty hard to analyse,
He changes his affection before anyone can realise.
S. K. Dutta's sand story is too funny to tell
It will give a headache and only an Aspro makes one well.
Married though he is, a girl he wants around him still,
J. Kumar by his sweet honey talk, anyone he can kill.
Kurien Pothan with girls cuts a very good figure,
To do something on the sly there is none than him bigger.
If there is anyone noisy he is V. N. Tripathi in person,
Very good at starting a fight for no hyme or reason.
Raja Rao Nayoni is impatiently waiting to get married,
These thoughts weigh on him he easily gets so worried.
Girls say they like him not, for he teases all of them a lot,
Rakesh Upadhaya's plumpy jolly self makes him do nothing but only act
this sort.

R. B. Lal and S. K. Singh are guys who hate work of any kind,
They love to eat and snore I heard. Like them you will rarely find.

J. Shullai whatever he be, on this I can surely bet,
When he does a thing he does it bodily and in trouble he is sure to get.
Our Chinaman T. J. Sweet wants some Indian girls to take home with him,
He does not realise that Indian girls are smart, they will make his brains
go dim.

You all know about the man from Ceylon

N. V. Rutnam's activities are down to earth. He always to the clouds
belong.

The whole year round H. N. Singh sways, his turban is kept away,
The exams come, his gals gone back, Sardarjee comes back his way.

One look at Md. Daud and certainly one will miss him not,
His, coat, his long hair, his beard, on the whole he looks as if he from foreign
bought.

The clown K. V. Singh in our class he is liked most
All his funny episodes he stands for hours and boasts.

The rest are quiet, in that some are good
Of some I can't say for they have such peculiar mood

Whatever they are, whatever they may be,
All are my classmates. They are all dear to me.

By : ANNIE LONA
B.Sc. (AGRI.) FINAL

Teach Yourself Medicine

OR

How to Save on your Doctor's Bills

This article has been specially written for those patients who feel that all doctors are endowed with money sensitive eyes and the gift of the grab. It is not difficult to find a doctor these days—just open your wallet and there they are, it is really unfair that while God heals, the doctor collects the fee. Oh, ye Gods, must you endure all this sacrilege and blasphemy? Deride these vandais. dear readers, who snare you to their consulting chambers with beautiful nurses. Let them croon, "Your high pulse rate and palpitations denote a serious malady in your Cardio-vas-cular system." Only they know that these clinical signs are the result of your ogling their pretty nurses. Flare your nostrils, set your eyes afire with indignation, assume the air of the wrongly injured and scream "Blatant exhortion, down with doctors" at the top of your voices.

Within the narrow compass of these columns the author, after -raping his cerebrum, gives you a treatise on how to dispense of these men in horn-rimmed glasses and white jackets and doctor yourself of a few common ailment, Just bear in mind that the doctor is only a human 'give me' pig, once he espies your bank rolls and you will learn to digest and practise the treatment given in this article.

Sneeze and Cough

Sneeze and cough are as old as the Garden of Eden, Adam would not have noticed the nude Eve had she not sneezed and he would not have noticed the basic differences between Man and Woman had she not dropped every fig leaf covering her due to a severe fit of coughing.

Treatment:—Two tablespoonsful of either Epsom Salt or Enos Mixed with water and you won't dare risk sneezing or coughing for fear of the consequences.

Labyngitis

Laryngitis in the male is caused by inhaled irritants and in the females from over-use or faulty use of the voice.

Treatment for males :—Stop inhaling for 15 minutes or until the face becomes blue, the neck veins become engorged and the eye—balls protude and the Almighty will decied your fate.

Treatment for males :—The voice should be rested and the patient should restrain from speaking for at least a year. (Cheer your lucky husbands, cheer)

Henpecked husbands please note :—If untreated the patient will develop laryngeal paralysis. Remember little Mis Muffet ? She grew and nagged Little Boy Blue (who also suffered from Laryngitis and became blue after following the author's treatment for males) and finally developed Laryngeal paralysis. Even when Little Boy Blue grew to be Old Man Blue he was free to blow his horn whenever he wished and his wife could'nt say a thing about it.

Ulcers and Tumour of the Tongue

This malady is very common in females who possess a chronic speech impediment, known as palpatation of the tongue, which gives them a keen sense of rumour, It may also be caused by the constant irritation of the bitter half.

Treatment for males :—Sandpaper the ulcerated surface and apply concentrated sulphuric acid.

Treatment for females :—Treat with 90% solution of ground chillies for two days followed by a yappendectomy. Consult hand book on 'Simple yappendectomy with cutlery for the beginner' by the same author.

Gastritis

Gastritis being the result of irritants like spicy food and alcohol is in reality a misconception. The true case is 'Spousey' irritants and their burnt offerings for dinner. This new school of thought was the result of Dr. Gast's diligent and untiring efforts in this field. He found himself free of Gastritis after divorcing his spouse, who was an irritant, and drinking vodka with milk. The treatment offered for Gastritis is the same as that for—
—mulated by Dr. Gast.

Diarrhoea

Diarrhoea is the result of loose actions of the bowels after meals. According to a survey conducted by the author on. 'The causes and reasons for the world wide spread of Diarrhoea during the past decade' it was found that out of 8,530,000 Diarrhoea vetrans interviewed 6,424,241 of them were either last minute unwelcome guests at dinners or had severe Diarrhoea following quarrels with their wives before meals.

Treatment : Take Yoga classes and learn standing on your head. The gravitational pull of the earth will stop Diarrhoea. If it fails, pretend to be a human fountain and give your best smile. This explains why yoga classes are proving popular in Australia and Mooloombia where the incidence of Diarrhoea is very high.

Insomnia :

A/patient is said to be suffering from Insomnia only when the sleep complain of long working hours. Insomnia may be due to many causes. It is prevalent in the

- (1) Starry-eyed love-sick teenager
- (2) Old people who fear sleep lest they be drawn into the abyss of eternal sleep.
- (3) Creditor
- (4) Wife who stays awake wondering if her husband's trespassing into new boundoirs is the result of her bad breath.
- (5) Girl who received her photo back from the lonely Hearts' Club with the reply 'we are not that lonely'

Treatment :

1. Fun on a floor wet with a solution of 60 = soap and 40 = oil.
2. Knock yourself over your head with a ten pound dumbell.
3. Try sleeping on another's bed (when the better half of the occupant is away) and if these dont work.....
4. Damn you : Get yourself a new flock of sheep.

The author hopes that this article will be well received by the readers and would consider his time well spent if he has simpified what the doctors call 'complicated treatment'. He is well aware that any reader who doctors himself out of such articles, may one day breathe his last due to a misprint and therefore does not hold himself responsible for such mishaps. The readers are invited to send in questions, complaints and objections which will be welcomed, carefully considered and speedily rejected.

About the author

The author is an eminent member of WOOLD (World Organisation for the Obligation and Liquidation of Doctors), Though he is a Agricultural college drop in he has, nevertheless, wrritten from obsurity and is headed foroblivion. At an early urge he started writing books which have proved a difficulty for every solution. He is the author of such volumes as

'Simplified medicine for the simpleton'
'Doctor You're in heap big trouble'
'Elementary treatment of Alimentary Disease, and A' Quantitative Analysis of long hairs and groovy kids.'

By : C. MATHEWS
B. Sc. [AGRI] FINAL

KALIRATA

The name of this great city is Calcutta.

This city is incomparable in history.

There is a mixture of conservatism, carefree living and a primitive culture in the lives of its people. That is why the mood of this city is different. Distant onlooker call it "The city of death", "The city of processions".. Some fear the city, some hate it, some respect it, but nobody loves it as its denizens.

It has an astonishing way of life. On one hand there is extravagant wealthy, on the other people are living in slums and picking their food from the open drains. Truly this picture of Calcutta's way of life baffles a sane person. They look as lance at this two conflicting way of life.

In the perpetual darkrooms of the slums stays labourers, porters, beggars, pickpockets, wagon breakers and dope-traffickers. These slum-men have melancholy and dry faces. The women have unruly hair, wear cheap printed saris. The infants are living skeletons and have bloated stomachs. They put everything in their mouths their mothers shrivelled breast-torn pieces of paper. Their expressionless eyes search the livelong day for food. There is nothing like privacy here. The parents, daughters, son-in-law, young brothers and sisters live in the same room, babies are born the aged die.

And the same worker class carry the red flag. They cry out for revolution and take out processions.

The labour class is followed by the poor middle-class. Here perhaps one young man of the family works, the rest being unemployed roam the streets. Of course they sell their possessions and marry off a girl. The remaining girls employ various means to satisfy their carnal and mental hunger.

They read papers, keep in touch with the world and in their offices Clubs and neighbourhoods they discuss and argue world politics. They make rich responsible for their poverty. At the same time the hands they show to the palmist make posters, "LONG LIVE NOVEMBER-7"

After this lower middle class comes few upper middle class. The sun has set on the British age so they try to emulate the Americans. The girls are mainly maxied and bellbotted, elderly wear low cut blouse and sari on the exposed waist. As for the men except for the variety in sideburns and beard there is no difference in their way of talking, walking and dressing.

They hate Communism. If they go to Ghana or Kabul instead of New-York or Paris they consider their sojourn to foreign lands is unsuccessful.

This city has a university, a science college and Institutes for different branches of science research. But most of these scientists are Godfearing and sit every evening for meditation and metaphysical discussions. Prostitutes roam the streets in restraining dress. But when daughters of gentle folk come out they are sometimes mistaken for prostitutes in their dress and expression.

There are several political parties. Their elders smoke cigars and pipes, and ride automobiles and workers fast and suffer in the want of medicines. There is not a day when there is a murder, besides many people give their lives in accidents and suicides.

What is the answer for destruction in the world ?

—CREATION

And for death ?

—LIFE

That is why in spite of tremendous influence of destruction there are signs of creation. Young men and woman can be seen, who now place the ideal as their most valuable possessions in their lives. One can see those people who have not resigned themselves to poverty. Fighting against these circumstances are seen some artists, writers and creative geniuses. Their heart is filled with the ardour and bravery like the river which over flow its banks.

On one hand new and on the other old. On one hand it is critical vanity and on the other meditation. On one hand torture and on the other protest. These two contradictory forces are in constant confrontation with each other in Calcutta. That is why there is an upheaval in its life. That conflict sometimes flare like a conflagration. Those hearts which are filled with emotion and courage are filled with various hopes and imaginations like the multicoloured rainbow. But this fire smolders here in this battered city instead of spreading to the whole country. That is why it falls prey to ugly conspiracies. They fail in their attempts and become disappointed for sometime.

But those who consider the ideal as their most valuable possession they put aside these frustrations and wake up, They fight, organise, perhaps it is in vain but even then come forward with new enthusiasm. Again they fight, organise and wait for that day when the whole country will be swept by the tide by the song of invocation and will change the whole country.

That is why there is an upheaval in its life

By : BASUDEB GUPTA & SUGATO GHOSE
B. Sc. AGI FIRST YR. B.ScAg II YR.

An Interview with 'General' Jamal

After necessary security checks, we entered into the heavily guarded room of Gen-Jamal Ahmad Siddiqi, V.C., D.S.O. on H.M.S., who welcomed us with a smile hidden behind the neatly trimmed mustache. As we see him he is a versatile personality; an unique combination of gardener and Black Smith who turned out to be the chief of Armed Forces of Alagin. Very few know that he can repair the complex mechanism of a vintage cycle. He hails from U.P. lives in Indalpur. Served under seven heads of Horticulture Department, and four security chiefs. He worked with tireless devotion for the well being of the subjects of the ALAGIN campus, which entrusted him with the heavy burdens of safeguarding the territorial rights, maintaining the Internal security situation and fighting back the intrusions from air, land and water. In emergency the General personally handles the ALAGIN telecommunication link system.

He beams with pride about the new projects like heavy arms procurements which started with a double barrel gun. But he is not happy about the turn out of the corps, but with a deep frown he declared that constant training in marchpast and running would continue till further improvement is noticed. He thanked the students for tolerating the war exercises every Sunday morning. While answering the queries on light arms like lathis the General showed us the new batch of supplies procured recently and seemed to be satisfied over the attainment of self sufficiency. We were surprised to hear the literary talents of the General Jamal. Another frown (which we decently interpret as a sign of shyness from the General) was the answer for the questions on ending his thirtys even years of bachelor life. But there are unconfirmed (only by him) rumours about the General's wedding. The General will definitely look smarter in a "p" cap with ALAGIN emblem. When we said that to General he agreed with us through a modest smile. Commenting on the internal situation the General suggested a buffer zone between canteen & HED Hostels and offered full cooperation for neutral observatories. When asked for message he gave his best wishes to the brothers and sisters of ALAGIN and requested them to maintain harmony and peace.

The General's order for tea did not materialise even after a long wait of three hours and twelve minutes (Thanks to Cutting's famous efficiency) we satisfied ourselves with two glasses of water and called it a day.

V. K. MURTHY, M. Sc. FINAL

&

V. K. VARATHAN



Tradition And Innovation in Indian Dance

A critic once remarked "Any form of Arts is like a tree which needs fresh manure and fertilisers now and then, so that it can grow, bear fruit and survive." Though this analogy may look morbid and matter-of-fact, there is positively an element of Truth in it. Tradition in Arts dies hard and in some cases Tradition survives even after millenia of existence. Some-times, tradition changes preceptibly during certain era of political and sociological upheavals, imbibing new currents and ideas. And in due course all the new trends become one with tradition. It is this Tradition that is responsible for all classicism in Arts and vice versa. Any way, classical concepts and traditional trends go hand-in-hand. aspect of Art forms leads ultimately to many phenomenal upheavals.

Every student of art knows that the present trends in painting, sculpture and other Arts, all over the world have undergone enormous changes. In the West, the classical Arts of the Middle Ages and Renaissance are no longer followed by the present day artists. The paintings of Michael Angelo, Raphael, Leonardo da Vinci, Rubens, Rembrandt and other and the superb sculptures of Leonardo da Vinci, Donatello, Verrocchio and others are to-day sources of inspiration to modern artists, not to be copied or followed, but to be admired and preserved as classical masterpieces. Once an artist, who was copying a masterpiece in a Museum Art Gallery, when questioned, remarked "I am copying this, because I do not want even a single line of this to be reproduced in my creations." Such is the revolt of the free thinking modern artists. This Revolution in all arts has resulted in Impressionism, Expressionism, cubism and a host of such modern trends. These trends crept into most Arts of the modern world including India.

India is a country bound firmly by tradition and hence any transgression into Tradition and classicism is vehemently looked down upon and vociferously opposed. Almost all Indian Arts claim a Divine origin and it is but natural that the doyens of Art maintain a strict vigil on the 'Pristine Purity' of Indian Art. Since 1930s, there has been a resurgence in various forms of India Art. For a long time, Art was a shunned topic in most so-called cultured and sophisticated circles which based their progress on a pseudo Anglo-philic bias. But, even this Renaissance demanded that preservation of Classicism and Tradition, and just as well because this strict adherence to Tradition has kept alive the Indian prestige, Indian folk-lore, Indian mythology and philosophies.

Ever since the emergence of India as a sovereign state, the state of affairs in Indian Art, specially dance has changed enormously. Most purists clamour for preserving the pristine purity of our classical dances—Tradition bound and pattern perfected. But the

modern generation who have separate dynamic views regarding Tradition and progress believes that in the classical dance, there is a tendency for stagnation and repetition with no scope for new blood and new ideas. Therefore, a stage has now come when there is a general conflict between Tradition bound purists and Tradition bound Innovators. The purists always argue that in classical dance, our ancestors have created the best and the finest masterpieces, with the result there is no scope for any modern enthusiast to better them, whereas the Innovators are of the determined opinion that even in a Tradition bound art there is scope for variety, unbounded richness and unique nuances. In most written countries, where Indian dance is known as an ancient and Tradition bound art, many people voice the opinion that Indian dance is a dead art because it follows verbatim, bygone ideas and views. But, the point such critics always miss is that no Art can survive and progress unless it is vibrant, reflecting the artistic eminence of that age. If, as the European critics says, our Dance art is dead, we would never have been able to visualise it let alone practice it. The fact that Bharata Natyam is glowingly alive and refreshingly radiant is a definite proof that it has never been a decadent Art but a progressive vista of the creative artists depicting the panorama of that particular age. Before the 1930s. Bharata Natyam was in a precarious condition because it was a tabooed art with a plethora of social stigmas. It was practiced in the homes of a few Devadasis who performed this Art only as mere entertainments in marriages, festivals and other community functions, resulting in an appalling apathy. The greatness of any Art can never remain dormant and ostracised and so during the renaissance of this art it blossomed in all its glory as a great Art with, Tradition as its foundation. To-day in a 'modern, over changing world, there are various impacts of modernity and so a spate of innovations have crept into this Tradition bound Art.

Tradition and Innovation, what a colossal conflict between the well meaning adherents of these two ; The result is to-day there are four different types of schools each one clamouring to assert its own tenets and viewpoints.

The first is the school of Tradition and Tradition and nothing but Tradition. The protagonists and followers of this school live in a sequestered cloister, never bothering about the changes happening around the vast field of art, but teaching and practising the age old traditional and classical dances handed down to them by their ancestors. Such artists no doubt adhere very strictly to the regulations laid down by previous maestros of hoary lineage and quite often argue that what their ancestors have treated are the acme of perfection in dance and hence none can emulate them or even come near them in any dance creation ; Which has Absolute Perfection never to be surpassed ? Strange bigoted fallacy , Any way such dance forms have a tendency to stagnate and become stylised and cramped through years of isolation like the steady degeneration of the progeny of closely intermingled families which imbibe no fresh blood.

The second is again the school of Traditions which is more sympathetic to innovations in the sense that the members of this school no doubt see the new creations and after seeing them condemn them as new fangled and as such not classical conforming to Tradition. But at the same time, they incorporate some of the changes in their own compositions thus giving them the hallmark of classicism. Such persons are rank hypocrites and their compositions are therefore half hearted variations of the old with a certain new flavour which they force down the minds of their ardent admirers as authentic Traditional creations—a fallacy indeed.

The third school belongs to the generation of broad minded Traditionists who within the frame work of classicism make earnest attempts introduce new lders openly. And so they become the torch bearers of any Progress in contemporary dance. They believe in a pulsating art and work for the removal of any strangnation, diehardism and biogotry that is so rampant in the first school of strictly Traditional artists. Bharata Natyan originated more than a thousand years ago. The fundamentals of this supreme art such as the mudras, the varieties of expressions, and the various movements and poses have remained the same. But is it possible for any th'inking person to believe that we are practising and performing the same dance forms as a millenium ago? If so, it is a stark absurdity, Maestros and Artists come into existence, live, create and finally join their Maker. And in their short span of creative life, is it possible for us to presume that they have stuck to the principles laid down by their ancestors and practised age old dance composition? A sense of revolt and change is ever present in most practising artists. It is this spirit of adventure that makes Art a mirror of its time. It is a Common practice amongst all aged persons to condemn the chances of their good old days. But when the changes get settled in the patterns of art, there are no more voices denigrating erstwhile changes, because they have become one with Tradition! And so life goes on, art marches on and culture passed on.

The fourth is a school of mere Innovators who do not believe in any form of Tradition. Theirs is the strange view that all Traditions are hindrances to the natural growth of a human being. They believe in full freedom in all arts. They try to to build mammoth structures ou the sandy beaches of changing patterns, True, they have a dynamic and adventurous spirit. But mere dynamism and adventure without an aim will never produce any lasting results, Bharata Natyam is firmly established on the bedrock of classism and Tradition. Otherwise it cannot be Called by that name; Hence introducing Innovations completely will no longer make the creations, experiments in Bharat Natyam, Call them anything but not Bharata Natyam. These modern creators are therefore amenance to Tradition.

A via media is therefere an absolute necessity in our ever changing modern times. A happy blend of Tradition and a spirit of Innovation will go a long way in increasing the wealth of our modern dance art.

By : NALENDRAN V. RUNAMT
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SARUNG KEBAYA

The long and the short of it

Most visitors to Malaysia have been struck by its rich diversity. They have called it a cultural mosaic, a melting pot, land of contrast land so on. Reflective of this wonderful variety are traditional Malaysian costumes each with their own grace and exotic charm. Elements of the cultural influences of both east and west have made our heritage varied, cosmopolitan colourful and therefore interesting. This article which you are going to read will only concentrate on traditional ladies wear which are indigenous to my country (Malaysia).

All traditional costumes indigenous to this country are two-piece outfits consisting of a top and a "sarung". Age and occasion will determine whether a third piece, the stole or "selindang" will be added.

Formal attire tends to be more elaborate. Clothes are normally full length, sleeves being long and wide. The stole either drapes the shoulders loosely or falls over one shoulder or is tied diagonally from the left shoulder to the right of the waist. Accessories tend to be more elaborate consisting of one or several long chains or a single intricately crafted bejewelled necklace. The hair is tied into an elaborate chignon or "sanggal" and decorated with one or several single-pronged pins or freshly picked flowers such as roses, jasmynes or orchids.

Formal occasions include state or national functions such as the investiture ceremony, palace dinners or traditional Malay weddings. The regulations governing attire in the presence of royalty is strictly adhered to. In addition to such considerations as propriety, modesty and dignity, court regulations forbid the use of clothes of yellow or yellowish hues, for yellow being the colour of royalty, and for obvious reasons transparent cloth.

The Malay wedding is regarded as a very solemn occasion and traditionally, the "baju kurung" or the "Kebaya labuh", complete with "selindang" is required.

Day clothes naturally tend to be casual and rather simple and accessories are kept to the minimum. The "selindang" is hardly ever used now among the younger generation but, in the villages, among the middle aged and the older group, a trip outdoors normally warrants the use of the "selindang".

Let us look at each of these costumes in turn.

BAJU KEDAH

"Baju Kedah" as the name implies originated from Kedah and is now worn by women in Kedah or in the States around Kedah, namely, Perlis, Penang and North Perak. Looking much like loose fitting blouse, it has a round neckline similar to the "baju kurung" except that it is neither over stitched nor fastened. The sleeves are wide and about elbow-length. Light cotton materials with small prints or semi opaque Indian voile is used. Most women wear it with a "batik sarung" folded across the front. Older women may prefer the "pelikat", a cotton material which is either striped or chequered.

BAJU KURUNG

"Baju kurung" is a long loose fitting top which falls to about the knee. The sleeves are equally long and wide. The neckline virtually hugs the thorax and a small slit is cut about five inches down, the top of which is fastened with a small ornamental pin. The edge or "tulang belut" as known in Bahasa Malaysia.

The "sarung" is gathered into folds and placed on the right or left side according to the taste. In movement, this costume shows to good advantage the grace and exotic elegance of Malaysian women.

Originating in Johore; it has gained widespread use in the East Coast states of Trengganu and Pahang. As a costume which adheres so well to Muslim tenets of modesty and respectability. It is acceptable for both formal and informal occasions. So well regarded is it among the Malay community that in most government offices, it has become almost an unwritten rule for female workers to use the "kurung" on Friday, the Muslim Sabbath Day. During religious occasions, such as recitals of the Holy Koran, funerals and the like, it is customary to drape the "selindang" loosely over the head. cut of the costume allows for a variety of fabrics to be used. For day wear, cotton, lawn and synthetics are preferred.

KEBAYA PENDEK

Popular among traditional Malaysian day wear is the Kebaya Pendek better known in Kedah and Penang as "Baju Bandung". This is a short, figure hugging costume with a front opening fastened by three separate or linked brooches. Made of soft voiles or laces, it is normally worn with a "batik sarung" or the long "batik lepas".

This was originally worn by women of Indonesian origin. Its use is now widespread and one finds, Malay women all over the west coast of Peninsular Malaysia particularly in Perlis Kedah, Penang, Pulau Langkawi, Perak, Selangor, Malacca and Negri Sembilan dressed in this outfit.

With the seasonal cross over of female farm hands from Kelantan to Kedah during the harvesting season, the use of the "kebaya" has spread rapidly to the north-east coast, where it is worn with a bright coloured cotton shawl called "kelubung" draped modestly over the head and across the shoulders.

KEBAYA LABUH

Like the "kebaya pendek", the "kebaya labuh" has a front opening which is fastened with three matching brooches. Its main difference is the length for formal wear, it is customary for the costume to fall about knee-length, whereas the "kebaya pendek" is seldom worn below the hip line. The "selindang" completes the whole ensemble.

The stewardess of the Malaysian Airways use a "batik kebaya" of red and gold and and blue, trimmed with red. A blue sarung and matching blue and red handbag. This outfit is called the "kebaya modern" which is a blend of the traditional and modern. Today, this is the most common costume among young Malaysian women.

If anyone make a visit to Malaysia don't forget, there are a good number of good batik shops in town where one may purchase a "sarung kebaya" off the rack. If you fail to get one to your specifications, don't despair. A number of dressmakers in town are more than willing to have one ready just for you at short notice and at a very reasonable price.

By : K. R. ARUMUGAM
B. Sc. Ag. I

IN SILENCE

Is it not a lie to say "Silence" is no language-since that is the first language we learn when we remain silent in the little world of mothers womb with a trust of being secured?

Is this world so unreliable to make us scream at as soon as we part with that wonderful world?

Was it not "Silence" the language of the great poet Omar who wrote millions of ever living lines? Were they not stronger than others when they silently selected doing their duty to their personal conceit and pride?

So when we hear that silence is the language of feebleness let us remain silent since "Silence is the language of strength and contentment".

Silent prayers were the answers to Judas from Christ. Silent acceptance was the answer to Brutus from Julius Caesar. Even after Mahatma was silenced his assassin was despised. Their silence made them even greater and conveyed even better. Dont we see even now those stool pigeons back again in the form of those who breach the trust placed on them to make that disciple who betrayed Jesus and that friend who stabbed Caesar appear pure? But let their actions speak for themselves. We remain silent since "Silence is the language of great ones".

The birds rush to the trees bearing fruits and fly away after taking what they want. The cranes and herons go around the ponds only when water is full to fish and fly away. Dont we see thousands of such ungrateful birds around us and them flying away too? But let their actions speak for themselves. We remain silent since "Silence is the language of nature".

The silent oaths of millions of Jews culminated into a mighty nation to day. The silent revolutions were the forceful responses to the boastful misdeeds of Tsar and Louis. Then their deeds spoke for themselves. Even if we see them back again we will remain silent since "Silence is the language of mighty history".

Let the hopes and wishes shatter into shambles. Let the lawful fears too come true. Let the trustees turn into tyrants. Let the subjects be made into drudges. Let the morals crumble down to rock-bottom. But we remain silent since "Silence is the language of hopeful hearts".

Let the jubilant culprits stand around and mock at us. Let their stinking dogmas and doctrines be again preached to us. Let them be made into celebrities by those of who go behind. But we won't unmask them. Let them live in their own heavens. We remain silent, since "Silence is the language of Mercy".

Let us wander in the forests. Let us ponder at all the four sides. Let us recall all whom we met in the past. Let us think of those men who did only good. Let us cherish the memory of those men who refused to compromise. Let us lead the millions to their homes. Let us make their homes into holy shrines. Let every shrine be an "oasis" to us. Let them speak for themselves. We remain silent since "Silence is the language of achievements".

Let us wage a lonely war with one alone in our side and truth alone as our weapon. Let us not talk of those whom we face and bless them with eternity since our words are going to live for ever. So let us remain silent, since "Silence is the language of eternal bliss".

Before birth we remained silent as we do after death. Let us not break the chain of silence. Hail the silence, where we hail our silent thoughts and unspoken truths. Let us remain silent since "Silence is the language of confidence".

Based on "MY SILENT THOUGHTS"

By : V. K. VARATHAN

PRESIDENT OF STUDENTS UNION 1974-75

Year 1975 As "A Political" Water Shed

The year 1975 stands out as a Political Watershed with momentous events both at home and abroad.

At home, the silver jubilee year, of the Indian Republic saw A State of Internal Emergency and Imposition of Press Censorship, heralding a new phase in the political, economic and social spheres in the country.

Proclamation of emergency on June 26 was followed by a series of measures, political as well as economic aimed at tightening the provisions of the maintenance of Internal Security Act on preventive detention, disciplining the press and dealing sternly with economic offenders.

In neighbouring Bangla Desh, the infant republic was rocked by a bloody military coup in which the father, of the nation "Banga Bandhu", Sheikh Mujibur Rahman and members of his family were brutally murdered.

In the international sphere, the year marked the end of the three-decade-old Vietnam war resulting in the ignominious defeat of the U.S.A., the signing of the historic Helsinki declaration on European detente by 35 countries and the disappearance of the fine century old portuguese colonialism, particularly from Africa.

The spirit of "Detente" was also discernible within India. The long standing Naga problem was settled, Maharashtra, M.P., A.P., Orissa and Karnataka-reached an agreement on utilisation of godavari water.

In Kashmir Sheikh Abdullah returned to power after 22 years.

Early in the year Himalayan State of Sikkim joined India as the twenty second state after a referendum following a mass upsurge against, the Chogyal.

India also had the painful reminder of the threat from the north on October 20 when Chinese intruded into indian territory and killed four members of an Indian Patrol Party in an area where there had been no such incident in the past.

EPOCH-MAKING PERIOD

The year, 1975 will also stand out as an epoch-making period in the history of parliamentary democracy.

For the first time the Prime Minister of a country Mrs. Indira Gandhi was unseated from parliament by High Court Judgement which was set aside on appeal by Supreme Court.

In Australia, the Labour Prime Minister M. G. Withlam who commanded a majority in the Lower House of Parliament was dismissed by the Governor-General following a constitution crisis.

For India, the year began with the assassination of a Cabinet Minister Mr. L. N. Misra in a bomb blast at Samastipur, in his home State, Bihar on January 2. This came in the midst of an agitation under the leadership of Mr. Jayaprakash Narayan for the dissolution of Bihar legislature and dismissal of the then Bihar Government led by Mr. Abdul Ghafoor.

The year saw changes in the Chief Ministership of Maharashtra, Bihar, Haryana, Uttar-Pradesh and Madhya Pradesh Mr. S. B. Chavan took over as Chief Minister of Maharashtra from M. V.P. Naik who resigned while Chief Ministers of M.P. and Haryana Mr. P.C. Sethi and Mr. Bansi-lal resigned to join the Central, the Chief Ministers of Bihar and U.P. Abdul Ghafoor and Mr H.N. Bahuguna resigned at the instance of the Congress Central Leadership ?

The year marked a turning point for India's economy under severe strain for over four years. According to official figures whole sale price dipped during the year by 78 per cent and the rate of inflation was brought down in April to 6.5 percent against last year's 31 per cent.

WOMEN'S YEAR

The year designated as the international women's year by the United Nations. A woman became the Prime Minister of an African country Mrs Elizabeth Dzimwira Banquie the Conservative party of Britain elected a woman. Mrs. Margaret Thatcher, as its leader and the future Prime Minister of a conservative party. Mrs. Junko Tabei of Japan became the first woman mountaineer to scale the world's highest peak, Mount Everest.

In India, the government enacted legislation to provide for payment of equal wages to women as men

In the field of science an Indian satellite "Aryabhata" was launched from a Soviet cosmodrome on April 19 this year.

Two super powers—U.S.A. and U.S.S.R. Launched a joint space programme during the year

WORLD—WIDE DETENTE

Thirty five countries including USA and Canada signed Helsinki declaration on August 1 reaffirming their commitment to peace, security relations and cooperation.

Victory in Viet-Nams which are now in the process of reunification was followed by the success of Khmer Rouge return of Prince Sihanouk from years of exile after his overthrow early in 1970.

Internally the enunciation of the 10-point economic programme cloth on the heels of the declaration of emergency and various drastic measures taken by the government.

The situation on the food front remained uncomfortable throughout the year prices not only did not rise but fell markedly the declaration of emergency on June 26 gave an impetus to the down ward trend of food prices that had begun in 1974.

MONEY SUPPLY

According to the last quarterly review of the reserve bank money supply in September with the public declined further by Rs. 48 crores to 11.888 crores.

Over the period ending September 26 the review placed expansion of money supply with the public at Rs. 968 crores or 8.9 per cent compared to Rs. 1.099 crores or 11.2 per cent in the corresponding period of last year.

In the sphere of Foreign Trade the country maintained a steady growth rate though the deficit continues to be large because of high price of imported fertilizer and petroleum.

Exports which targeted to reach Rs. 4000 crores between during 1975-76 had reached Rs 2015.86 crores between April and October while imports during the period were of the order of Rs. 2951.49 crores.

Another significant gain is the reversal of the near stagnant trend in the industrial growth rate during the past few years coupled with the increased availability of power and coal.

Coal Production also rose by nearly 12 per cent and 98 million tonnes are likely to be produced by the end of financial year.

In the field of Aluminium Production the increase in output had been 38 per cent and the target of 175.000 tonnes is likely to be reached.

Copper production during the first five months rose by nearly 82 percent to 6.8 thousand tonnes.

Rice production rose nearly 8 percent to 10.6 percent and total output is expected to range between 25000 & 3000 tonnes.

Expected achievement in fertiliser production is 1.500 thousand tonnes of nitrogenous fertiliser and 400 thousand tonnes of phosphatic fertiliser.

Eighteen percent increase in cement production in the five months.

Other sectors in which production increases had been registered are : Industrial machinery. Electrical Machinery, Chemicals, Sugars, Vanaspati, Footwear, Scooter tyres Baby Food, Razor Blades, Soaps.

Proprity in the allocation of recources has come to Agriculture and Irrigation, Power Fertilisers, Coal, Petroleum, Cement and Transport. Outlay on Power and industry had been stepped up by 44 percent and 50 percent respectively. As many as 2.6 Million kilowatts will be added to the generating capacity.

Besides economics. tight credit and money policies the government have also been able to add resources to its exchequer from two other qarters—Rs : 150 crores under the voluntary disclosures scheme described as the last chance to tax evaders to turn their black money into white and Rs. 444 crores in foreign exchanges through remittances from indians living abroad. It is officials claimed that the overseas remittances had gone up by 70 percent in the last 14 months following the crack down on smugglers and exchange racketeers.

VINEET KUMAR SAXENA
M. Sc. (CHEMISTRY)
I.D.D. (D.T) 1ST. YEAR

Chemical Analysis of Woman

Occurrence :—

Where men and money are.

Physical properties

- (i) average atomic weight :— 120 lbs.
- (ii) average atomic structure :— 35—24—35.

Nature

Though glitteving, glazy and glamorous externally she is without exception a shy species.

Allotropy

- i Rippling during pre-teenage period.
- ii Effervescent during teenage period,
- iii Turbid during middle age period.
- iv Clear with her sentiments gone under during old age.

Chemical property

- (1) She most effective "Income reducing agent"

- (2) Affinity towards *Gold*.

The reacts violently with gold the product being Extreme Happiness.

The equation is.



- (3) Uses tears as a timely catalyst.

Men decompose in the presence of this catalyst—tears and thus quicken the vate of getting the product which is usually a mink coat or a jewel.

- (4) Very bitter when not treated properly, boils at any moment but can be brought to freezing point through a little humour.

- (5) She is a blue litmus paper which turns red when placed beside a better looking specimen of the same species.

- (6) Helps in combustion but is not very easily comubstible.

- (7) Highly explosive in experimental hands.

- (8) She is easily bleached at the sight of a rat or cockroach.

*USES

- 1. As a tonic in time of low spirits.

- 2. As an agent in the production of mankind.

Conclusion

Serves as an intellectual and interesting companion for man.

Whatever be the nature of woman she is unavoidable and unpredictable at any stage.

By : CHERIAN MAMMEN

B.Sc. Ag. III FINAL

EPITAPH

I'm not quite sure how I hit upon the word 'Epitaph' as a title but it may turn out to be appropriate in more ways than one.

So here begins an epitaph of youth and idealism, of dreams and visions and worlds that might have been and never will be. If I'm permitted to be more ambitious it is the epitaph of a whole phase of one civilization, and I write with reference to myself not only for egotistic reasons but for lack of any other. I'll be satisfied if I can point out where my own idealism has failed. But to be less apologetic and more to the point, I state categorically that every youngster with any sense of pride must at least some time or other be an idealist. I mean an idealism in a hybrid sense which implies non-conformism, non-materialism, and a concept that human dignity however imperfect is more valuable than the machine perfection to which modern society would have us reduced: I oppose the good advice to study hard at school so that one may get good marks in the examination so that one may get into a good College so that one may work harder towards a degree so that one may get a good job so that one may work still harder for a promotion so that one may make enough money to start really living at sixty-four with rheumatism, false teeth, lung cancer and somebody else's heart. This is the least resistance life offered to the overage human today—a life which keeps dictating 'so that' till you're dead or nearly so. It is the result of a much well meant parental care and influence. Why can't we live for the moment more often and leave and out some of the 'so that's'? Living in the future always is as good as not living at all. Great men have advised the equivalent of 'what ever you do' do it with a purpose.' If that applies universally we'll be robots before long. It is often the purposeless or spontaneous things that are most meaningful; things that one does without cold, calculated material reason behind it. If you're human it's the poetic moments you will remember and not your visit to a fertilizer factory. Psychologists equate emotional maturity to the stifling (roughly) or at least the non display of emotions, something which any Egyptian mummy well pass with flying colours. We are becoming bound by a dehumanised pattern of set behavior, of not committing ourselves, of saying just those things which 'ought' to be said. As a wild example of such dehumanization. When I say 'good morning, sir' it could mean, anything from 'Hello, Nice to see you to 'Why did I have to see your rotten mug today? On a more practical level if I witnessed a road accident I wonder if I'll be the first one to help, I may worry about having to give evidence in court or something like that. Would at that be shameful? or is shame already a nineteenth century word? It's so remarkably easy and safe to feign blindness and ignorance.

If there's any hope of saving our future it lies with us who will be in it. Paradoxically, it is based on a purpose, that of fighting the future with the present. I could almost proclaim, 'Repent, for the end of the world is at hand it is our own choice.' While I'm still same (?) I'd choose rather to die in a nuclear blast than be a zombie. It is mainly in our school and college days that we have the best opportunities to build our utopias. No matter that it is only a few who have the guts and grit to live out any of their noble ideals; it is quite unpardonable and inhuman for a young chap not to indulge in any dreams at all. How much milder is the statement that it is better to have dreamed and failed your dream than never to have dreamed at all.

Our present existence is pervaded by machines to an extent which makes us unaware of our automatic actions representing an extreme state of dependence. The lights come on not simply because we flick a switch but because there are power stations and generators and transmission networks. The more we progress the more of a balancing act it becomes. It means that a small disturbance, wilful or otherwise, is sufficient to upset it bird sucked into a jet engine for instance. (I believe we blance the bird on such an occasion! The spanner in the works is but a pin today and will be a puff of air tomorrow as we blindly swarn up this dead end street called progress. I think the power of reason alone distinguishes us from machines sence sence 'of the latest computers are reputed to think as well, the only remaining certain seems to be irrationality; and its a very thin certain at that. I say it has come to the last ditch for supremacy. The Material comforts that science can provide will only be good enough for a mindless, spiritless being. Of cause we can always convert ourselves into rakots and pretend that science was all we ever wanted. It's the easy way out and the way we're headed now. But let us hang or to all our gods and superstitions and art and nature and philosophy, for the machine god is both ruthless and efficient and well be unmerciful to imperfect humans.

May be it is unfortunate that it took we an entirely science-based education to discover the emptiness that science has to offer. More so that my sole qualification may compel we to make a living out of accelerating what I consider my own doom. I suppose that where my idealism must stop, if only to prevent we from harbouring regrets all my life, sence I know very well that I can't wage a war on may own. It most I could wreck a thing or two and then veditate harwlessly in a prison cell, with conscience still uneasy. When I get out of here I guess g'ee just fall into the time-work groove and become a mere statistic, a contribution to sence distribution curve what a fall for an individual with a soul. But no laments. It has always been a disappointment that most of my crazy ideas had to be deriwed from middle-aged or elderly folk rather than the likes of me. It forces me to conform all the sooner and turn my thoughts to matters like making money.

Those who are concerned with the myrderern world of management consider it unfortunate that a human being is not quite predictable and cannot yet be governed by any mathematical equation. My limited classroome contact with the subject has led me to detest it as a highly, immoral profession. Of course it is the 'in' thing today since that's where all the money is. But what does management science expect of you—to ferret out all the little inefficiencies of man and machine and by remedying them increase productivity and profits so that you may make still more so that so that so thatThe machine, if it could, will surely cry out. The man by suitable brikes, bonuses and slick doubletalk is kept blind to the fact that he is nothing but a worker out, or worse still, a Roman galley slave. His every microaction is controlled by management. Dosen't anyone feel the out-right indignity of the phrase 'man-machine system'? on equal terms, imagine! There are many advanced books on the subject all attempting to formulate the humam equation so that it can be reduced to a simple machine system once more. The modern work study expert is nothing but an overseer with a whip, clad in sheep's clothing. This eternal craving after maximum profits and productive efficiency which only leads to more of the same has created a vicious circle forming a noose around our necks. Unfortunately it is the big businessman to whom the world pays homage today and so he can dictate terms and issue death warrants at will. The strength of the hippie philosophies lies in their rejection of these pointless aims.

There is another topic I touched on in the beginning to which I would return for another brief round, namely academic achievement mania. This can easily become the centre and soul drawing force of a student's life. All because we thrust so much importance upon the top guys in a 'merit' list. To get to the top the they study harder for their exams than the other guys : and what virtue is that, since an examination is intrinsically valueless and merely a yard stick for arbitrary social judgement? But let me not stray into a discourse on that, much as I would like to. In fact there are ever so many things I'd like to throw some stones at, some in our Institute, matters like curricula, staff-student relationship etc., but this isn't exactly a complaint book, and further more the picture would be sadly distorted if I didn,t mention that there are many matters I appreciate and am grateiul for. It is common to take pleasant circumstances for granted. Indolence and modesty usually prevent are from setting myself up as a moral judge over every one else. A sudden lapse of both those virtues resulted in this essay. Probably for the last time.

A recent 'cup' lamented that one must insult one's frinds to impress others. I'm not going a step further and trying to disparage myself to the same end. My intention here is to shock, not to impress. It is not an excuse for any observed insociability or for any suggestion that I belong a few centuries ago. You may hit me over the head with it and make it my-own epitaphs but I wan't take back a word of it. In all its halty conclusions and 'inconsistencies it is dearer to me than machine-prefect treatise. (smart justification, eh?)

King Arthur's closing words went somethinglike :

'Ask every person if he's heard the story

And tell it loud and clear if he has not,

That once there was a fleeting wisp of glory.....

Nor let it be forgot that

Once there was a spot

For one brief shining moment that was known as CAMELOT.'

My Camelot seems to be fading away as many already have. We are drifting into a new camelot which is deceptively similar to Arthur's world. Eternal insipidity and physical and mental oblivion is promised. Will we welcome it with open arms ?

By : S. A. C. GOMEZ

INTER AGRIL. PART II

The Tropical City "Colombo"

The name Colombo, the capital city of the Indian Ocean has been derived from the Sinhalese word "Kolamba", wang-Ta—You called the city" Kao—Lan—Pulbn Batata wrote of the city as Calenbou in the Island of "Columbo". Robert Knex perfered this spelling while the Dutch, German and French perfered the version as is known today "Colombo."

It's to the Portuguese that Colombo owed its graduation from a small stockade of woods according to historian Kobeire to "a small gallant city fortified with a dozen bastions." The Portuguese came in 1505 and were ousted by the Dutch in 1656, they were to be replaced in 1796 by the British and the British granted the Island indepenence and left in 1948,

In their wake they left behind forts and churches, clock towers and belfries, canals, and breakwaters, their religion and their names, their costumes and their food and smattering of their tongue which has been absorbed in the language of the Ceylonese. All the European nations used Colombo as the seat of their administration. Greater Colombo has a population of half a million and though its 14 sq. miles runs 200 miles of excellent roads. Travelling in a taxi is the swiftest means of driving through the commerce cluttered roads of the Fort to cruise through the broad avenues of flowering trees in cinamon Gardens.

A complex of bus routes operated chiefly by double deckers in pillar box red every mile that carve Colombo into its 15 postal zones.

Dehiwala Zoo in a profuse tropical setting is famed throughout the world as the finest. The ancient temple of Kelaniya has been visited by the Budha according to legend. Within the city in Borella, four miles from the fort is a smaller temple the Gotami Vihare which contains the most modern murals in any Buddhist Temple of the World. Victoria park is closer still to the Fort and lies under the shadow of the dome hall a great domed edifice. The Colombo museum lies south of the park, is the most extensive collection of antique pieces furniture, costumes, jewellery and the most precious treasure of all the throne of royal accountruments of the King of Kandy last sat in 1815,

Colombo has several places of worship temples both Buddhist and Hindu Churches both Catholic and Protestants and Mosques.

Colombo boasts of several hotels including Taprobane, Galle face face, Ceylinco, Inter—Continental, Lanka Oberot and Samudra.

Outside the confines of the city which is still called the fort thrives the old town called the "Oude Stad" South of Colombo lie the hidden beaches washed by the sparkling sea which still holds a high position among the world's diving resort and coral gardens, Colombo is a city which keeps in step with today's mood of urgency, and yet manages to preserve the charm of less hurried yesterdays. Colombo is very much a cosmo—opolitan city a comfortable blend of East and West.

Miss : DAMAYANTHI PIYADASA A. G.
B.Sc. HOME ECO. (FINAL)

Indian Chillies and Export Potentia

India is the largest producer of chillies in the world, On an average 434 thousand tonnes of dry chilli are produced every year.

CHILLI is an exotic crop introduced in India by the Portuguese during seventeenth century. Prior to its introduction, black pepper was being used for inducing pungency in the dietary. Now, chillis has become an indispensable condiment in every Indian house.

Though chilli is comparatively of recent introduction, its cultivation in diverse agro-climatic regions of India, has resulted in identification of many physiological varieties differing in plant habit, size, shape, colour and pungency of the fruit.

Chilli is used in the daily diet as a condiment. It is an important ingredient in pickles and curry-powders. Pungent varieties are used in the preparation of sauce, essence and oleo-resin. Red types are used also for colouring food materials. The alkaloid, Capsaicin which possess high medicinal properties, is extracted from the pungent types of chilli. It is learnt that research is in progress for the extraction of an anti-cancer drug from chillis in the United States. The deterrent quality of chilli powder is taken advantage of in producing anti-oystershell paint used for painting ships' bottoms. Chillies, rich in 'C' vitamin, could form a cheap source for the extraction of this vitamin. It is also rich in Vitamin 'A'.

India is the largest producer of chillies in the world. On an average, 434 thousand tonnes of dry chilli are produced every year.

Commercial Classification

Many varieties of chillies are grown to suit the various agro-climatic conditions and the local tastes. All these varieties belong to *Capsicum annum* species. The perennial chilli varieties, characterised by small pod and high pungency belong to *Capsicum frutescens* and are rarely cultivated on a field scale.

Colour, size of pod, pungency and the use they are put of form the basis for commercial classification of chillies as indicated below.

Export Potential

Out of the 434 thousand tonnes produced, only 8.3 thousand tonnes i.e. about 2% of the total production valued at Rs. 26.7 million are exported from India.

Ceylon was the chief country to which more than 95% of Indian production was exported in the past. There is a special preference for Indian chillies in Ceylon for its pungency and quality. However, India is at present meeting a smaller part of Ceylon's requirements.

Generally, mild pungent types are referred in East Asian countries. Commercial variety No. 3, satisfies the requirements, of red colour, big sized pods and mild pungency. Poprika types which are preferred in this zone, nearly are of the same types as this as this commercial variety.

With practically no exports till 1967-68, a good extrade to U.S.S.R. has been built up in a short span of two years, 1968-69 and 1969-70.

Another important export zone is the middle east countries. These important 80% of their requirements from Ethiopia. Less pungent types of chillies are preferred in this zone. "Lanka and Warangal" varieties (C. V. 3) which resemble Ethiopian chillies, with dark red colour and mild pungency are likely to be suitable to this zone.

In the world trade of chillies, U.S.A. stands second in the volume of total imports. Nearly 5,000 tonnes of chillies (hot), 5,000 tonnes of Paprika (mild) and about 1,800 tonnes of chilli powder are annual imported in the U.S.A.

Stalkless chillies are preferred in the American zone so that they can be milled directly either for extraction of 'C' vitamin or for making up a spice mixture. Hence the produce offered for export from India should satisfy this basic important specification. Experiments carried out at Lam, Guntur have proved that improved varieties—G. 2 and G. 3 which are extensively cultivated in Andhra Pradesh could withstand the removal of the calyx and stalks at the ripe pod stage. These have compressed base and so the seeds remain in tact even after the removal of the calyx and the stalks.

Mechanical drying is being resorted to for export. to ensure all the desirable attributes viz. deep red colour, smooth shining pericarp, retentivity of colour and freedom from dust and foreign matter.

Redrying and compressed packing is adopted for eliminating insect damage and to satisfy the standard to fixed by the U.S. Food and Drug Administration Department. Compressed packing reduces the volume and facilitates easy transport.

The unique privilege of offering fresh produce during the different seasons of the year, enables India to further promote the export. to the U.S. market thus meeting effectively the competition from other countries.

To reduce the additional expenditure in removing Calyx, a 'calyx-chilli-mutant' has been developed at Lam, Guntur. It possess erect pods in clusters and facilitates the plucking of the fruit without calyx and stalks at the time of harvest. This is now under study to evaluate its usefulness for export purposes especially to the American market.

The chilli exports could also be indirectly increased by exporting chilli-powder made from best quality pods, curry powder, Oleo-resins and pickles for which there is increasing demand in foreign countries.

By : R. R. NAYANI
B. Sc. Ag. III

हिन्दी पुष्पाञ्जलि

यदि कविता का कला होने का दावा सत्य है और कला अभिव्यक्ति की कुशल शक्ति है, तो कविताओं द्वारा सहृदय पाठकों की पहुँच अवश्य ही सम्बन्धित कवियों के हृदय से उद्भूत कल्पनाओं तक होगी और इनसे काव्य रसा-स्वादन के साथ ही साथ उनका मनोरंजन होगा, ऐसी आशा है। कविताओं में सुकुमार कवि भावों से युक्त छात्रों की अविकसित भावनाओं को स्थान प्राप्त हो सका है।

गद्य साहित्य का व्यापक व्यवहारिक रूप है। यदि पद्य में लय प्रधान है तो गद्य में गति। “गद्यं कविनां निकषं वदन्ति” (गद्य-साहित्य कवियों की कसौटी है) से, ध्वनि निकलती है कि गद्य-लेखन अधिक ज्ञान-कला की अपेक्षा रखता है। गद्य-निकुञ्ज में बहुविध साहित्य मिलेगा—जहाँ ‘परिविज्ञ, अल्पज्ञ’ की भावनाओं की अभिव्यक्तियाँ मिलती हैं, वहाँ अनेक—रूपता अनिवार्य है।

“हिन्दी-पुष्पाञ्जलि” प्यार एवं सम्मान के सहित आपको समर्पित.....।

—सम्पादक (हिन्दी-पुष्पाञ्जलि)

राजेन्द्र “वासव”

स्नातक-कृषि-अभियन्त्रण,

(तृतीय वर्ष)

“समन्वय”

तरल-फेनोच्छल-खंडित, विक्षिप्त-शुभ्र-लहरे उछालता,
अगाध-उत्ताल-अशांत-उद्धत हो, गरजता घहराता,
क्रुद्ध-व्याघ्र बन, दहाड़कर, किनारे को झपटता हुआ—
उफनता उछलता 'ब्रेव फ्रंट' बनाता !
सृष्टि के गूढ़ गम्भीर शब्द सुनाने को, व्याकुल,
विस्तृत विश्व के विशाल भूभाग पर,
थपेड़े मारता हुआ—
अपने हृदय में संजोये, आग की ज्वाला प्रबल हूँ ।
मैं उदधि हूँ ।
रेत के कणों को, उर से निकालकर,
स्नेहमयी माँ सा-तट पर सुलाता,
अपने खजाने से सीप मोती निकालकर !
मुक्त मन से लुटाता !
जल को उछालकर अठखेलियाँ करता हुआ—गहरा गम्भीरमना,
द्वय-रूप जीवन की कला का सन्तुलन हूँ ।
मैं उदधि हूँ ।

राजीव महतानी
स्नातक कृषि-अभिमन्त्रण
(तृतीय वर्ष)

“नारी”

[“अन्तर्राष्ट्रीय-नारी-वर्ष” के पावन अवसर पर, भारतीय नारियों का आह्वान ।”]

“भरत-भूमि पुरुषों की प्रबलता से नहीं, वरन् महिमामयी नारियों की अनुकम्पा से आरक्षित है” आज भी आर्यावर्त की यह पावन-समीर मण्डल ‘आर्य-समाज के उद्घोषक स्वामी दयानन्द सरस्वती’ के इस ‘अमर-गिरा’ को अपने अन्तराल में छिपाये हुए है। ‘यत्र नारीषु पूज्यन्ते रमन्ते तत्र देवताः’ मनुस्मृति की यह सूक्ति निश्चय ही अनादि काल से ‘नारी-गरिमा’ की द्योतक है। नारी के चार-रूप सम्पूर्ण जीवन में दृष्टिगत होते हैं—पुत्री, बहिन, पत्नी एवं माँ। इनमें चारों रूपों का जीवन में विस्तृत योग है।

यदि अशान्त हृदय में, वात्सल्य की पीयूष धारा को उद्बलित करने वाली पुत्री, बहिन के रूप में पवित्रतम सम्बन्धों से, पुरुष-वर्ग को पशु-भ्रष्ट होने से रक्षा करती है, तो सहचरी के रूप में क्लान्त हृदय को असीम शान्ति एवं शान्तवना का प्रादुर्भाव करने वाली नारी की गौरवमयी-दिव्य भाँकी “माँ की ममता” बन, सृजन के प्रथम चरण से ही आरक्षण देती रही है। वसुन्धरा पर साक्षात् आदि शक्ति के रूप में माँ है, जो कि मानव के लिए वरदान स्वरूप होती है। आज भी जलधि पर सेतु-निर्माण करने वाले त्रेता के भगवान राम की आत्मविभोरमयी-वाणी को हम नहीं भूल सके हैं :—

“अपि स्वर्णं मयी लंका मे न लक्ष्मण रोचते ।

जननी जन्म-भूमिश्च स्वर्गादपि—गरीयसी ।”

“(जननी और जन्मभूमि स्वर्ग से भी बढ़कर है)”

“किन्तु हन्त ! वही ‘वन्दिता नारी’ क्रूर-काल की कराल गति में ‘भोग्या’ बन कर रह गयी। वह नारी जो पुत्री, बहिन, सहचरी एवं माँ के रूप में हमें सदैव त्राण देती रही है, उसी को वन्दिनी एवं अबला बना कर रखना—समाज की मर्यादा बन गयी है। ऋग्वेद की गौरवमयी नारी तारा, अश्वघोषा की प्रतिमूर्ति। मिथिला-नरेश के पावन-यज्ञ में समस्त ऋषियों समेत राजवल्क्य को भी ‘वेद-शास्त्रार्थ’ में पराजित कर देने वाली गार्गी की प्रतिमूर्तियाँ, आजीवन अज्ञान बनी रहें, उनको विद्यालय दर्शन के भी अधिकार से वंचित कर देना, निश्चय ही लज्जाजनक विडम्बना है। कितनी गार्गी सम्पूर्ण ज्ञान-आभा को उर में छिपाये, मिट्टी में विलीन हो गयीं। आज जब मैं चाहार-दीवारियों एवं पर्दों के परतों में विवश-नारियों के अरमान एवं प्रतिभा को दम तोड़ते देखता हूँ, तो सहसा विश्वास नहीं होता, कि इसी आर्यावर्त-भरत-भूमि पर गिरिजा एवं वैदेही अवतीर्ण हुई थीं। हाय री महिमामयी भारतीय नारियाँ ! कितना प्रज्वलित है तुम्हारा त्याग एवं अतीत ! किन्तु आह ! आज तू पददलित एवं आक्रान्त है।

नारियों की यह विडम्बना मध्यकालीन युग (मुगल कालीन समय) से प्रारम्भ हुई। नारी-वर्ग पर जो अत्याचार किये गये—यदि उनकी एक-एक झलक पर आकाश के ऊँका-गण तड़तड़ा कर टूटते हुए, अपना आक्रोश व्यक्त करें, तो भी अल्प होगा। तत्कालीन कवियों ने इस विषम दावागि को शान्त करने का प्रयत्न किया। एक विहंगम दृष्टि अपने कवियों पर डालकर देखें—आखिर नारियों के प्रति उनकी क्या भावनायें रही हैं। कुछ लोग ‘मानस-प्रणेत श्री गोस्वामी’ को नारी-विरोधी स्वीकार करते हैं, जो कि सर्वथा प्रतिकूल है।

“ढोल, गवॉर-शूद्र, पशु-नारी । सकल ताड़ना के अधिकारी ।” में ढोल, गवॉर-शूद्र एवं पशु वृत्ति की नारियों के सन्दर्भ में श्रीगोस्वामी का मत था कि इन्हें सावधानी पूर्वक दृष्टिगत रखें । महाकवि ने श्री मानस में जितना नारियों की महत्ता का वर्णन किया है, उतना पुरुषों का नहीं । “बन्दौ कौशल्या दिशि प्राची ।” “सीय-राम मय सब जग जानी ।”—क्या मानस-प्रणेता की दृष्टि में कौशल्या एवं वैदेही नारी नहीं थी ? नारियों की विडम्बना एवं विवशता पर ‘राष्ट्रकवि मैथिली सरण गुप्त’ के नयन-कोरों में अश्रु आ गये । उनकी लेखनी सिसक उठी—

‘अवला जीवन हाय तुम्हारी यही कहानी ।

आंचल में है दूध और आंखों में पानी ।’

“हिन्दी-साहित्य के मनु-महाकवि जयशंकर प्रसाद” ने नारी की गौरवमय परम्परा का चित्रण ‘कामायनी’ में किया है, एवं पुरुषों को अज्ञानतावश, सहचरी को अनुचरी मान लेने पर आक्रोश व्यक्त किया है :—

‘नारी तुम केवल श्रद्धा हो—विश्वास रजत-नग-पग-तल में ।

पीयूष स्रोत सी बहा करो, जीवन के सुन्दर समतल में ॥’



‘मानव तुम यह क्यों भूल गये ? शास्वत सत्ता है नारी की ।

वह समरसता आदर्श बनी, अधिकार और अधिकारी की ॥’

राष्ट्रकवि श्री रामधारी सिंह ‘दिनकर’ ने “उर्वशी” में विराट नारी शक्ति का दिग्दर्शन कराया है, ऐसा लगता है—कि सृष्टि की सम्पूर्ण सत्ता, नारी शक्ति में सिमटती जा रही है—

पर, क्या बोलूँ ? क्या कहूँ ? भ्रान्ति यह देह भाव ।

मैं मनोदेश की वायु व्यग्र व्याकुल अंचल,

अवचेत प्राण की प्रभा, चेतना के जल में—

मैं रूप-रंग रस-गंध पूर्ण साकार कमल ।

मैं नहीं किरण के तारों पर झूलती हुई भू पर उत्तरी ।

मैं नाम गोत्र से रहित पुष्प, अम्बर में उड़ती हुई मुक्त आनन्द शिखा,

इतिवृत्ति हीन । सौन्दर्य चेतना की तरंग,

विश्वनर के अतृप्त इच्छा-सागर से समुदभूत—

जन-जन के मन की मधुर-वह्नि, प्रत्येक हृदय की उजियाली ।

नारी की मैं कल्पना चरम नर के मन में बसने वाली ।

देवालय में देवता नहीं, केवल मैं हूँ—मेरी प्रतिमा को घेर उठ रही अगुरु-गन्ध,

बज रही अर्चना में मेरी, मेरा नुपुर—भू नभ का सब, संगीत नाद मेरे निस्सीम प्रणय का है ।

सारी कविता जय गान एक मेरी त्रयलोक विजय का है ।

तदर्थ, पुरुष-वर्ग का कर्तव्य है कि, उस विराटमयी नारी की अधुर्गण-आभा को स्वीकार करे। उन्हें जीवन के प्रत्येक अञ्चल में आने का अवसर दें—तभी हम नारी के चतुरूप को अपना वास्तविक प्यार, सम्मान, विश्वास एवं सहानुभूति दे सकेंगे। इस स्थल पर मैं यह लिखते हुए, संकोच नहीं कहूँगा कि कुछ देवियाँ, प्राप्त अधिकारों को अनौचित्य—प्ररूप दे रही हैं—वे अज्ञानता एवं भावुकता वश अपनी संस्कृति एवं मर्यादा को भूलती जा रही हैं। युवा-छात्राओं के इस कलि-रूपों पर यदि समाज-आशंका एवं अनिष्टता व्यक्त करे तो आश्चर्य की क्या बात होगी।

भारतीय मर्यादा एवं संस्कृति की रक्षिका ! क्या तुम्हारे लिए मर्यादा की यही प्रवचना समीचीन है ? क्या उन महिमामयी आत्माओं की कन्नों से सिसकने की आवाज नहीं सुनायी देती—जो श्लाघनीय मर्यादा की रक्षा हेतु जौहर की ज्वाला में जलकर, मरण को अमर बना गयीं ? भारत की देवियों, यह आर्यावर्त तुम्हारे हाथों में है। गिरिजा वैदेही की उत्तराधिकारिणी ! अश्वघोषा, तारा गार्गी की प्रति-मूर्तियाँ !! आज राष्ट्र की संस्कृति एवं साहित्य तुम्हारी ओर ललकते नेत्रों से निहार रहे हैं। भारतीय जीवन की सार्वभौम मधुरिका ! अपनी मर्यादा एवं आभा को दूषित न होने दें—‘शिक्षण संस्थाओं’ को ‘रंग शालायें’ न बनने दें—‘धार्मिक स्थानों’ को विहार-स्थल के रूप में न परिणित होने दें।

आत्मतोष है कि विगत वर्ष—‘अन्तर्राष्ट्रीय नारी वर्ष’ के रूप में स्वीकार किया गया है। नारियों को औचित्य सम्मान एवं स्वतन्त्रता मिलनी चाहिए। ‘नारी-नर’ ‘जीवन-रथ’ के दो चक्र हैं, जिनका एक दूसरे के अभाव में अस्तित्व सम्भव नहीं है। आशा है, भारतीय नारियाँ सम्पूर्ण ज्ञान आत्म-विश्वास एवं अलौकिक-प्रतिभा से विश्व मंच पर प्रस्तुत हो—साहित्य, विज्ञान एवं अभियन्त्रण के क्षेत्र में अजस्र-स्रोत बन कर, माँ भारती का वक्षस्थल अभिसिंचित करेंगी—अपने अतीत-गरिमा का वरण करेंगी। ‘सत्यम्-शिवम्-सुन्दरम्’ के रूप में भारतीय-नारियों की गौरवमयी-परम्परा की पुनरावृत्ति हो—यही भारतीय जीवन दर्शन का मूलभूत उद्घोष रहा है। भारतीय-नारियों की ‘गौरवमयी-परम्परा’ की पृष्ठ-भूमि में अंकित हो—

“स्नेह, प्यार, पवित्रता, बलिदान एवं त्याग।”

राजेन्द्र “वासव”

सनातन कृषि-अभियन्त्रण

(तृतीय वर्ष)

रुक कविता

कैदी हूँ मगर पैरों में जंजीर नहीं है”
जुल्मों से रिहाई,

मेरी तरकीर नहीं है।

कैदी हूँ मगर,
पैरों में जंजीर नहीं है ॥

हम हाथ में दिल—

अपना लिए बैठे हैं कब से।

क्या आपके तरकश में,
कोई तीर नहीं है ॥

कैदी हूँ.....

मर्जी है मेरी चाहूँ,
जिसे वरुण हूँ—

यह दिल मेरा है,
आपकी जागीर नहीं है ॥

कैदी हूँ.....

विस्मिल को तड़पने का,
मौका नहीं देती।

क्योंकि चितवन के वरावर,
तेरी शमशीर नहीं है ॥

कैदी हूँ.....

मुक्त से फिरा करता हूँ,
तन्हा तेरी हामी।

क्या राँगा के मुकद्दर में,
कोई हीर नहीं है ॥

कैदी हूँ.....।

संकलन कर्त्ता :—राजेन्द्र बी० लाल

बी० एस० सी० एजी०

(अन्तिम वर्ष)

पुनर्मिलन

[अन्तर्राष्ट्रीय-महिला वर्ष पर नारी-शिक्षा समस्या का समाधान]

भगवान भास्कर दिन भर की, क्लान्त को मिटाने, प्राची विश्राम गृह की ओर प्रस्थान कर रहे थे। रिमफिम बारिस के बाद शीतल मधुर पवन वातावरण में स्वन्दन पैदा कर रहा था। विहग गण मुक्त करण से कलरवगान करते हुए अपने प्रकोष्ठ की तरफ चले जा रहे थे। अतीत की मधुर स्मृतियों को संजोये, भागीरथी की अविरल प्रवाह प्रकृति की गौरव-मय परम्परा सहित बही जा रही थी। शनैः शनैः गति से पतवार चलाते हुए, नाव में बैठे, नाविकों के उल्लासमय गीत—ओ रे माझी ले चल पार' वातावरण को और भी मोहक बना रहा था। विद्युत प्रकाशावली में सजी हुई, काशी नगरी नवेली दुलहन की तरह इठला रही थी। “अशोक होटल” के शानदार प्रकोष्ठ में सोफासेट पर अधलेटा—अमित न जाने कब से अतीत की गहराईयों में खोया हुआ था—अचानक टैक्सी के रुकने की आवाज से विचार-तन्त्रा दूट गयी।

नव युवक अमित के कमरे के सामने रुक गया। सामने परिचय-पट्टिका [अमित, एम० ई० (आनर्स)] देखकर के संयत स्वर बोला “क्यों मैं अन्दर आ सकता हूँ?”

आइये ! पधारिये !! हड़बड़ा कर अमित खड़ा हो गया।

अरे बैठिये आप तकलीफ न करें।

नवयुवक समीप पहुँच कर हाथ मिलाते हुए बोला, “मुझे राजीव कहते हैं। एक कार्य के सन्दर्भ में यहाँ आया हूँ। आपके सामने वाला कमरा ही अपना है।

“आप से मिलकर बड़ी खुशी हुई, मुझे अमित कहते हैं। यदि किसी प्रकार की सेवा की आवश्यकता हुई तो अनुज्ञ समझ कर आदेश देने में संकोच न कीजियेगा—आत्मीयता से हाथ मिलाते हुए अमित ने उत्तर दिया।”

धन्यवाद कहकर राजीव अपने कमरे में चला गया। धीरे-धीरे दोनों में प्रगाढ़ मित्रता हो गयी यहाँ तक कि दोनों साध-र घूमने सितेमा, आदि देखने जानते थे। हाँ राजीव कभी अमित को पैसा नहीं देने देता था और विरोध करने पर ‘हँसकर कहता’ आखिर तुम छोटे भाई हो न, तुम भाई पहले हो मित्र वाद में। इसी तरह दिन बीतते जा रहे थे।

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एक दिन प्रातः उठने पर, अमित सामने वाले कमरे में ताला लटकता देखकर आश्चर्य चकित रहा गया। आखिर राजीव उसे बिना बताये कहाँ चला गया? आखिर क्यों? उसका मन दिन भर खिन्न रहा। राजीव के अभाव में उसे रात को नींद भी ठीक से नहीं आयी।

दूसरे दिन फिर कमरे का ताला खुला देखकर, उसका हृदय उत्सुकता एवम् आशातिरेक से नाच उठा। वह शीघ्र ही कपड़े बदल कर राजीव के कमरे में जा पहुँचा। अरे राजीव कहाँ गये थे? राजीव स्नान कक्ष से बोला “आया दोस्त ! थोड़ा ठहर जाओ।” अमित देख रहा था—सभी सामान व्यवस्थित रखे थे...कुछ सामान और भी आ गया था। इतने में राजीव कमरे में आ गया। “यार एक बात ऐसी पड़ गयी थी। बात की ऐसी-तैसी अमित बोला।” इतने में दरवाजे के समीप से चूड़ियों की खनक की आवाज आयी—अमित पलट कर उधर देखने लगा। एक सौन्दर्य की विराट-मूर्ति, सुबह का जलपान लिए सिर झुकाये खड़ी थी। राजीव उस तरफ देखा और बोला, “आओ नीरा—इनसे मिलो मेरे हृदय के प्यारे मित्र अमित—और यह है मेरी दुलारी—इकलौती बहन नीरा। अमित को लगा, इस

सौन्दर्यमयी को कहीं देखा है—उसे नाम कुछ परिचित सा लगा; किन्तु याद नहीं आ रहा था। अचानक राजीव को तन्मयता से देखते हुए सकपका उठा, और जल्दी से दोनों हाथ जोड़कर कह उठा, “नमस्ते”। जवाब में संगीतमय स्वर गुँज उठा, “नमस्ते”। वे तीनों नाश्ता करने लगे—बीच-बीच में अमित और नीरा की आँखें बचाते-बचाते भी मिल ही जाती थी।

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एक दिन सुबह ही अमित, राजीव के कमरे में पहुँच गया—और राजीव को न पाकर नीरा से पूछ बैठा—वहिन राजीव कहाँ है? “मैं नहीं जानती।” इतना कहकर नीरा सिसकती हुई दूसरे कमरे में चली गयी—वहाँ जोरों से रो उठी। अमित घबराहट में सकपका कर रह गया। उसे समझ में नहीं आ रहा था कि उसने क्या गलती की? वह अपने कमरे में लौट गया। सुबह बिस्तर से उठा नहीं था कि राजीव आ धमका। राजीव को देखकर वह संकोच में पड़ गया। आखिर राजीव ही बोला, अमित कल दिन भर तुम हमारे यहाँ नहीं आये, लगता है नीरा से कुछ अनबन हो गयी? जी...जी नहीं ऐसी कोई बात नहीं है। अरे यार तुम भी क्या चीज हो, नीरा का अभी लड़कपन है। परिवार में इकलौती होने से बहुत ही दुलारी रही है। ऐसा मत कहा करो भाई जिससे उसके हृदय को ठेस पहुँचे। आखिर अमित क्या जवाब देता—गुप बैठा रहा और दूसरे दिन से राजीव के यहाँ आना—जाना शुरू कर दिया। एक दिन एकान्त मिलने पर अमित ने नीरा से पूछा, “मेरी समझ में नहीं आता, उस दिन मुझसे क्या गलती हुई यदि अनजान में कोई गलती हुई हो तो क्षमा करें।”

नीरा साड़ी के छोर को अंगुली में लपेटते हुए साशु नयनों से अमित की तरफ को देखते हुए बोली, “क्या आपको कोई और रिस्ता नहीं सूझा?” इतना कहकर वह दूसरे कमरे में चली गयी। अमित खड़ा का खड़ा ही रह गया। कुछ देर बाद अपने कमरे में आकर सोचने लगा—आखिर नीरा चाहती क्या है? उसे वहिन जैसे पवित्र नाते को सुनकर इतना दुःख क्यों हुआ? वह सोचता ही रहा, लेकिन समझ नहीं सका.....

एक दिन राजीव बोला—भाई तुम खाली ही रहते हो—नीरा दुलार की वजह से ज्यादा पढ़ नहीं सकी है। पढ़ने की बहुत इच्छुक है, क्या तुम अपना कुछ समय दे सकोगे? अमित राजीव की बात को टाल भी नहीं सकता था, वह स्वीकार कर लिया। अमित नीरा को पढ़ाता रहा। जब वे दोनों अकेले में होते तो अजीब उन्माद सवार हो जाता लेकिन दोनों मूक ही बने रहे।

नीरा का परीक्षा फल निकला—वह हाईस्कूल प्रथम श्रेणी में उत्तीर्ण हुयी। भगवान के प्रसाद की मिठाई लेकर वह अमित के कमरे में गयी—उसका सारा उत्साह जाता रहा—उसे जितनी खुशी अपने पास होने की नहीं हुई उससे अधिक दुःख अमित को बीमार-बिस्तरे पर पड़ा देखकर हुआ—वह सहम गयी। अमित ने नीरा को बधाई दी। नीरा प्रसाद देकर हताश-दुःखी कमरे से बाहर आ गयी।

अमित की बीमारी में नीरा ने बड़ी आत्मीयता से सेवा किया। वह रात-रात भर सिरहाने बैठी रहती—उसके स्वस्थ होने के लिए व्यग्र रहती। स्वतः अमित भी कुछ नहीं समझ सका था। अब अमित स्वस्थ हो चला था—एक दिन शाम को नीरा उसके सिर में तेल लगा रही थी। अचानक पूछ बैठी, “अमित बाबू! क्या आपकी शादी हो गयी है?” अमित कसमसा उठा—अतीत ने उसके दिमाग को एक झटका दिया—वह व्यग्र हो उठा। “क्षमा कीजियेगा, मैं नहीं समझती थी इस प्रश्न से आपको दुःख होगा!” नीरा बोली। नहीं ऐसी बात नहीं है, अमित बोल उठा—बात यह है कि मेरी शादी जिस लड़की से हुयी वह बहुत कम पढ़ी-लिखी थी। मेरे घर वालों ने मुझे धोखे में डाल कर मेरी शादी कर दी। मैं मुहागरात को ही उसे छोड़कर यहाँ चला आया। नीरा बोली, “तो इसमें उस लड़की का क्या दोष था?” और यदि आप मुझ जैसी लड़की को पढ़ा सकते हैं तो उसे क्यों नहीं पढ़ा सकते, अमित बाबू उसे अपना लेना चाहिये”। “नहीं अब ऐसा नहीं हो सकता।” अमित ने आवेश में आकर नीरा की कलाई धाम ली।

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नीरा मैं तुम्हारे बिना जीवित नहीं रह सकता मैं हरगिज नहीं रह सकता ।”

नीरा चीख उठी, “नहीं अमित बाबू ऐसा नहीं हो सकता । मैं परायी हूँ । शादी शुदा हूँ । ऐसा कहकर वह अमित के कमरे से चली गयी ।”

अमित मुबह देखा — वहाँ कोई नहीं था । नौकर से पूछने पर पता लगा कि वे लोग रात में ही चले गये । नौकर ने एक लिफाफा अमित के हाथ में दिया — बोला, वह बाबू जी आपके लिए दे गये हैं ।

अमित की हृदय-धड़कन उसके काबू में नहीं थी । वह लिफाफा खोलकर पढ़ने लगा । पहला पत्र राजीव का था लिखा था —

मेरे चिर वैभव ! हम आ रहे हैं । तुम इसे अन्यथा न समझना मेरे अजीज ! घबराओ नहीं यह वही नीरा है जिसको मुहाग रात के समय ठुकरा कर चले आये थे । उस समय मैं अमेरिका में था । आने पर वहिन की यह दशा मुझसे देखी नहीं गयी । मैंने निश्चय किया कि, तुम्हें हूँड निकालूँगा । और मैंने जान-बूझ कर इतने दिनों तक नाटक किया । स्वतः तुमने नीरा को स्वीकार किया और नीरा तुमको पा गयी । नीरा तुम्हारी है । जब चाहो ले जाओ । अमित । जिस नीरा को इस तरह ठुकरा आये थे, उसे लेने क्या सज-धजकर शहनाई समेत नहीं आओगे । अच्छा अलविदा —

तुम्हारा सदैव का अपना

“राजीव”

अमित का हृदय प्रसन्नता से उछला जा रहा था — उसकी आँखों में आनन्दाश्रु भर गये थे । वह दूसरा पत्र भी खोलकर पढ़ने लगा उसमें केवल इतना ही लिखा था —

मेरे प्रियतम

नस-नस में तड़पन और जलन वेदना मधुर पीड़ित चुम्बन भीतर से स्वर — रागिनी निकलती — तुम आज जलाने क्यों आये ? मेरे उख की सूखी वगिया में आग लगाने क्यों आये ?

तुम फिर तड़पाने क्यों आये ?

प्राज्ञेन । जन्म जन्मान्तर की आशा पूरी हो गयी है । मैं अपनी खोयी मुहाग सम्पत्ति को पुनः पा गयी हूँ ।

मिलन की आस में — आपकी सहचरी

“नीरा”

राजीव के कानों में असंख्य शहनाइयों की स्वर गूँज उठी । वह मन ही मन गुन-गुना उठा —

जो कोलि-कुंज में तुमको कंकड़ी उन्हीं मारी ।

क्या कसक रही वह अब भी तेरे उर में मुकुमारी !

अवधेश कुमार सिंह

स्नातक, कृषि-अभियन्त्रण,

(तृतीय वर्ष)

“सौगन्ध तुमको”

लौट आना माँग के सिन्दूर की सौगन्ध तुमको !
कली थी मैं झुरमुटों में, सुनहरी सुषमा संजोये ;
भनभनाते पथिक-गण, उन्मत्त हो बेदर्द खोये ;
मुस्कुराती देखती मैं, पल्लवों से व्यथित तुमको ;
लौट आना माँग के सिन्दूर की सौगन्ध तुमको !

खिल उठी तुमको मनाने, के लिए प्रियतम मुहाने—
मधुकर्णों के लालची तुम, गा उठे कुछ मन्द गाने ;
पवन उस क्षण कह उठी, मैं जा रही कुछ राग लाने ;
राग लेके भेज दो पहली किरण से प्यार मुझको ;
लौट आना माँग के सिन्दूर की सौगन्ध तुमको !

अशनि सम हे प्राण प्रियतम, आज अपने को बनाओ !
प्रणय से रंग खींच लाओ, खून की होली सजाओ ;
उर्मिला उर व्यथित में बन, गीत लक्ष्मण के समाओ ;
जिस विजय को लक्ष्मण ने था दिया प्यारी अवध को ;
लौट आना माँग के सिन्दूर की सौगन्ध तुमको !

आज होली सज गयी, प्रियतम बड़ो आगे जलाने ;
लो तिलक हूँ—भेज दूँगी, प्राण को सन्देश लाने ;
कृष्ण सम प्रिय चूड़ियों के लाज को दौड़ो बचाने ;
हा ! जुदाई मिल गयी बदले सगाई आज मुझको ;
लौट आना माँग के सिन्दूर की सौगन्ध तुमको !

तिलक मेरे हर घड़ी, स्वरिणम तुम्हें सन्देश देगें ;
वीर तुम आगे बड़ो,—पीछे नहीं निर्मेष देगें ;
मिट गये पर विवश हो तुम उस घड़ी मुझसे कहेंगे ;
चल दिये रणभूमि में—निज जौहरों से काट अरि को ;
लौट आना माँग के सिन्दूर की सौगन्ध तुमको !

धुल गई मेहदी नखों से स्वर लगा है गिड़गिड़ाने ;
 भावनायें जा रही थीं चाँद से प्रतिशोध पाने ;
 हाय ! ये उच्छृङ्खल कड़ियाँ, राहु अब दौड़ा मिटाने ;
 अमर यह बाकी बचा है सपथ मैं लूँ आज इसको ;
 लौट आना माँग के सिन्दूर की सौगन्ध तुमको !

हा ! जमाने भोपड़ी बलि, आज होती महल के हित ;
 रख रहा पग दलित पथ पर, ताज बन कर क्रूर सानित ;
 सजन आलिंगन करो नित हो विजय साकार तुमको ;
 मैं रहूँ आँखें बिछाये राह में तेरे मिलन को ;
 लौट आना माँग के सिन्दूर की सौगन्ध तुमको !

रवीन्द्र कटियार
 स्नातक क्षुषि-अभिर्यन्त्रण
 (तृतीय वर्ष)

अंगोला में नव-उपनिवेशवादी हस्तक्षेप

[श्री त्रिपाठी: 'वशुधैव कुटुम्बकम्' के प्रवक्त प्रोफ वन, अंगोला (नवोदित राष्ट्र) पर अपना समीक्षात्मक-लेख प्रस्तुत किया है। लेखक की भावुक-आत्मा, अमेरिका जैसे विस्तारवादी राष्ट्रों के अनुचित-हस्तक्षेप पर, सिसक उठी है। आक्रोश-पूर्ण शब्दों में 'अंगोला समेत जनतंत्र' की वास्तविकता, स्पष्ट करने में लेखक पूर्ण सफल हो सका है।]

—सम्पादक

अभी हाल में भारत ने अंगोला दक्षिण अफ्रीकी आक्रमण की कड़े शब्दों में भर्त्सना करते हुए अपनी स्वतंत्रता की रक्षा के लिए वीर अंगोलियायी जनता के बहादुराना संघर्ष का प्रबल समर्थन किया है। दक्षिण अफ्रीका ने एक स्वतन्त्र राष्ट्र की प्रादेशिक अखण्डता और उसकी स्वतन्त्रता के विरुद्ध अपने इस हमले से एक बार फिर यह चरितार्थ कर दिया है कि वहाँ के श्वेत फासिस्ट नस्लवादी शासन को संयुक्त राष्ट्र संघ के आदर्शों तथा अन्तर्राष्ट्रीय कानून और सदाचार के नियमों की कोई चिन्ता नहीं है। अमरीका और उसके संकेत पर दक्षिणी अफ्रीका जैसों देशों की फौजी शक्ति और आर्थिक सहायता से अंगोला के गृह-युद्ध ने भीषण रूप ग्रहण कर लिया है।

१० नवम्बर १९७५ को अर्द्ध रात्रि में ५०० वर्षों के पुर्तगाली प्रभुत्व से अंगोला मुक्त हुआ था। अंगोला में तेल, हीरा, सोना, यूरेनियम, ताँबा, गिल्ट, मैग्नीज, फोस्फेट आदि खनिज पदार्थों के प्रचुर भंडार हैं। इन प्राकृतिक साधनों पर बहुराष्ट्रीय इजारेदार कम्पनियों की निगाह थी। पुर्तगाली शासन काल के दौरान ये कम्पनियों की निगाह थी। पुर्तगाली शासन काल के दौरान ये कम्पनियाँ फासिस्ट पुर्तगाली शासकों से मिलकर अंगोलिया के प्राकृतिक साधनों का शोषण करती थीं और अब शोषण के उस निन्दनीय व्यापार को जारी रखने के लिए वहाँ प्रतिक्रियावादी तत्वों के शासन को थोपने का प्रयास हो रहा है।

इस समय अंगोला में तीन संगठन हैं। इनमें अंगोलियाई लोकप्रिय मुक्ति आन्दोलन (एम० पी० एल० ए०) को अंगोला की स्वतन्त्रता प्रेमी जनता का समर्थन प्राप्त है और यही संगठन जन-भावनाओं का प्रतिनिधित्व करता है। इसी संगठन के नेता आगस्टिनो नेटो स्वतन्त्र अंगोला के राष्ट्रपति हैं। इसी संगठन ने पुर्तगाल की फासिस्ट सरकार से लोहा लेकर अंगोला को स्वतन्त्र कराया था।

अंगोलियाई लोकप्रिय मुक्ति आन्दोलन के विरुद्ध नस्लवादियों और उपनिवेशवादियों ने अंगोला में दो दलों को अपनी प्रतिक्रियावादी राजनीति और अर्थनीति का साधन बनाया है। इनमें एक का नाम तथाकथित अंगोलियाई राष्ट्रीय मुक्ति मोर्चा (एफ० एन० एल० ए०) और दूसरे का नाम अंगोलियाई पूर्ण स्वाधीनता राष्ट्रीय यूनियन (यूनिटा) है। तथा कथित राष्ट्रीय मुक्ति मोर्चा, चीन, अमरीका और दक्षिणी अफ्रीका की सहायता के सहारे ही गृह-युद्ध को फैला रहा है। इसके नेता होल्डेन रावटों एक धनी व्यापारी होने के साथ ही साथ जैरे के राष्ट्रपति श्री मोबुतू के दामाद हैं और जैरे की ही राजधानी में उनका मुख्य आवास है।

दक्षिणी अफ्रीका की फौज अंगोला के भीतर प्रविष्ट कर गयी है। भारत सरकार ने अपनी शानदार उपनिवेशवाद विरोधी परम्परा के अनुसार अंगोला में दक्षिण अफ्रीका के आक्रमण की कड़े शब्दों में निन्दा करते हुए अंगोलियाई जनता के प्रति अपना समर्थन प्रकट किया है। सोवियत संघ भी समाजवादी व्यवस्था की स्थापना के साथ ही मुक्ति संघर्षों का समर्थन कर रहा है। सोवियत संघ अंगोला के मुक्ति संघर्ष का भी प्रबल पोषक रहा है।

अंगोला के प्रसंग में अमरीकी प्रशासन का दृष्टिकोण सर्वथा खेदजनक रहा है। स्वयं अमरीकी सीनेट और अमरीकी कांग्रेस के कई प्रतिनिधि अमरीकी विदेश विभाग के दृष्टिकोण से सहमत नहीं हैं। अंगोला के प्रश्न पर अमरीका ने यह भी धमकी दी है कि सोवियत संघ ने उसके सम्बन्ध खराब हो सकते हैं तथा अमरीका नाभिकीय अस्त्र परिसीमन सन्धि वार्ता को भी नष्ट कर सकता है। अमरीका ने 'नाटो' के अपने साथी देशों से यह अनुरोध किया है कि वे एफ० एन० एल० ए० और यूनिटा को वित्तीय व फौजी सहायता प्रदान करें। यह अपने आप में एक स्वतन्त्र देश के विरुद्ध अमरीका का कितना उत्तेजनापूर्ण कदम है? अमरीका १९६२ से ही सी० आई० ए० के माध्यम से उक्त संगठनों को आर्थिक सहायता दे रहा है। क्यूबा की सहायता की चर्चा करके अमरीका अंगोला के सम्बन्ध में स्वयं अपने गुनाहों पर पर्दा नहीं डाल सकता। दक्षिण अफ्रीकी सैनिक अमरीकी और फ्रान्सीसी टैंकों और तोपों का प्रयोग कर रहे हैं। दक्षिण अफ्रीका और जेरे के हस्तक्षेप से अल्जीरिया, नाइजीरिया, कांगो, गिनी, केपवर्दे, गिनीबिसाऊ, मोजम्बीक आदि देश बहुत दुखी हैं।

जनतन्त्र की दुहाई देने वाले अमरीका जैसे राष्ट्र यदि अधिक लालच में फँस कर किसी छोटे व निर्बल राष्ट्र की स्वतन्त्रता व प्रभुमत्ता को क्षति पहुँचा सकते हैं, तो विश्व में जनतन्त्र का तो जनाजा ही निकल जायेगा। अमरीका ने अनेकों बार जनता की आवाजों की अवहेलना करते हुए विदेशी राष्ट्रों के आन्तरिक मामलों में हस्तक्षेप किया है किन्तु 'सत्यमेव जयते नावृतम्' के सिद्धान्त के अनुसार अमरीका को सदैव ही मुँह की खानी पड़ी है। अमरीका को २५ वर्षों तक लगातार अपने सातवें जहाजी वेड़े की मदद से दक्षिण वियतनाम को उत्तरी वियतनाम से पृथक् रखने की नाकामयाब कोशिश की है। किन्तु ररिणाम आपके सामने है, दोनों वियतनाम एकाकार हुए। भारत जैसे अनेक राष्ट्रों ने वियतनाम को मान्यता व समर्थन प्रदान कर बहुत ही दूरदर्शिता पूर्ण कार्य किया है। अरब राष्ट्रों के समक्ष पश्चिम एशिया संघर्षों में भी अमरीका को घुटने टेकने पड़े हैं। बांग्ला देश की जनता की आवाज को अनसुनी करके १९७१ में अमरीका ने पश्चिमी पाकिस्तान के आततायी शोषक तानाशाही शासन का साथ दिया था, परिणाम जनता के पालकों ने अपने पक्ष में पाया।

आज भी अमरीका भारतीय उप महाद्वीप में अशान्ति स्थापित करने के लिए अपनी गुप्तचर संस्था के द्वारा प्रत्यक्ष एवं परोक्ष रूपों में भरसक प्रयास कर रहा है। किन्तु विजय श्री कभी अलोक्यकारी फासिस्टवादी वृणानीय व दुराचारी शासन को नहीं बरग करेगी; मेरा यह विश्वास शास्वत सत्य है।

वस्तुतः मुझे यह कहने में रज्ज मात्र भी संकोच नहीं हो रहा है कि शीघ्र ही अंगोला में लोकप्रिय शासन अपने गृह युद्ध में स्फटिक मणि के समान अतुदिशि को आलोकित करने हुए तथा अमरीका, दक्षिण अफ्रीका, जेरे जैसे स्वार्थ के पीछे अन्धे, क्रूर फासिस्टवादी शोषक राष्ट्रों की नापाक कोशिशों को असफल कर असत्य पर सत्य की निर्दयता पर दया की तथा दुराचार पर सदाचार की शास्वत विजय का सिद्धान्त सत्य प्रगर्णित कर सकेगा। काश, अमरीका तथा अन्य पश्चिमी राष्ट्र सत्य का साथ देना प्रारम्भ करते, विश्व में सर्वत्र शान्ति की कामना करते तथा जनतन्त्र की दुहाई देने वाले ही जनतन्त्र का गला घोटने के लिए आमादा होने के बजाय जनतन्त्र को पुष्पित व पल्लवित होने के लिए सक्रिय कामना करते।

नरेन्द्र कुमार त्रिपाठी
पूर्व स्नातक कृषि अभियन्त्रण,
(द्वितीय वर्ष)

व्यंग्य-कविता
प्रगतिवाद

राम ! तुम नहीं रहे,
तुम्हारे साथ ही हमने
तुम्हारे आदर्श को भी—
त्याग दिया, भुला दिया ।

ओ मेरे पूर्वज !

हम प्रगतिवादी हैं—हम सिद्धान्तवादी हैं—
अच्छा हो, या बुरा
'बीती ताहि बिसार दे'
रुकना या मुड़ना
अपने अतीत से चेतना
रुढ़ि वादिता है,
पिछड़ापन है !

ओ आदर्शवादी !

हम अवसर वादी हैं !
हम भौतिक वादी हैं !
आज आत्मा कुछ नहीं !
परमात्मा कुछ नहीं
जो कुछ हैं, हम हैं
जो कुछ है, हमारा है
हम और हमारा ही
दुनिया का नारा है
प्रगति की पुकार.....
मानवता का सहारा है ।

ओ राम राज्य तंत्री राम !

आज युग है—

(१५)

लोक तंत्र—कुलीन तंत्र
तानाशाही का—हाथ की सफाई का
इंसाफ की दुहाई का !
यह भी एक कला है,
ओ मर्यादा पुरुष !

आज तुम नहीं रहे
क्यों कि—

दुनिया परिवर्तनशील है !
दुनिया के साथ ही
मावनता भी बदलती है
बदलेगी ।

यही विकासवाद है
यही प्रगतिवाद है !

राजमणि यादव

स्नातक-कृषि-अभियन्त्रण

(अन्तिम वर्ष)

‘प्यार का “उपहार”

देख मेरे नयन में, नव आँसुओं की धार है;
आज तेरे प्यार का सच्चा यही उपहार है !

छोड़कर मुझको अकेला, हँस रही उस पार तू;
कर दिया बर्बाद मुझको, हो गई आबाद तू;
तू भले आबाद हो, बर्बाद मेरा प्यार है;
आज तेरे प्यार का सच्चा यही उपहार है !

लुट गया संसार फिर भी, गा रहा मैं आज क्यों;
प्रेम का मधु सुमन रस, फिर पा रहा मैं आज क्यों;
देख मेरे हृदय में, किस फूल का शृङ्गार है;
आज तेरे प्यार का सच्चा यही उपहार है !

स्वांस के स्वर तार में, गुंजार तेरे नाम की;
मग्न वीणा में सदा, भंकार तेरे नाम की;
निख रात ही अब हो गया, इस जिन्दगी का सार है;
आज तेरे प्यार का सच्चा यही उपहार है !

शंकर प्रसाद सिंह
स्नातक-कृषि-अभियन्त्रण
(तृतीय वर्ष)



‘दहेज’

गृहस्थ रूपी गाड़ी के दोनों पहियों का, टूटकर धुरी से अलग हो जाना, आपके अनुसार, आये दिन तलाक़, लड़कियों की आत्म-हत्या, पिता द्वारा पूरे परिवार के सहित आत्मदाह आदि समाचारों से, आप अपरिचित न होंगे। क्या आपने कभी इस पर विचार किया है, कि किसी लड़की के जन्म के समय द्वार पर निस्तब्धता क्यों छा जाती है। परितः सांय-सांय क्यों करने लगता है। साधारण पिता की चिन्ता, उसकी लाड़ली पुत्री की आयु के साथ-साथ क्यों बढ़ती रहती है जब तक उसके हाथ वह धीले नहीं कर देता। आज भी एक पिता अपने जीवन की सार्थकता तभी समझता है जब उसकी बेटी के उज्ज्वल भविष्य के लिए उपयुक्त जीवन साथी मिल जाय। अभीष्ट जीवन साथी को संतुष्ट करने के लिए, आवश्यकता है ‘धन की।’ इसकी समुचित व्यवस्था न कर पाने के कारण ही वभिन्न दृष्य सामने उपस्थित होने लगता है।

निलामी बोलते आज लड़कों के पक्ष वाले अपने लड़कों की हैं। जैसा कि पशु के नीलाम में होता है। वह अपने समाज के लोगों की परिस्थिति पर विचार नहीं करते हैं। मानव की तरह, सहृदयता से काम नहीं कर लेते हैं। पढ़े लिखे होकर भी, असुर जैसा व्यवहार करते हैं। दहेज लेकर किया गया विवाह “असुर—विवाह” ही कहलायेगा जो कि और विवाहों में निम्नकोटि का स्थान रखता है। तथा जो शिक्षित लोगों के लिए शर्म की बात होनी चाहिए। विवाह-विभेद पर कहा गया है—

“ब्राह्मो देवस्तथैवार्षः प्रजापत्यस्यस्तथासुरः।

गांधर्वो राक्षसश्चैव पैशाचश्चाष्टर्माधमः॥”

ब्राह्म, देव, आर्ष, प्रजापत्य, असुर, गांधर्व, राक्षस और पैशाच विवाहभेद है। वर कन्या ब्रह्मचर्य से पूर्ण; विद्वान् धार्मिक और सुशील हो, परस्पर प्रसन्नता से सम्पन्न विवाह को ‘ब्रह्म विवाह’ कहा गया है जो सर्वश्रेष्ठ है। इसी प्रकार यज्ञ में दामाद को अलंकार युक्त कन्या का देना देव विवाह है। वर से कुछ लेकर ‘आर्ष’, दोनों का विवाह धर्म की वृद्धि के अर्थ में होना ‘प्रजापत्य’, और आज कल के जैसे, वर को कुछ देकर विवाह होना ‘असुर विवाह’ है।

मनुस्मृति में दहेज की व्याख्या की गयी है जिसमें कहा गया है।—

“ज्ञातिभ्यो द्रविणं दत्त्वा कन्यायै चैव शक्तिः।

कन्या प्रदानं स्वच्छन्धादासुरो धर्म उच्यते॥”

“विवाह के समय यदि कन्या का पिता वर को या वर के सम्बन्धियों को यदि धनादि देता है। तो वह असुर विवाह’ कहलाता है। तथा कन्या पक्ष से वर पक्ष जो भी भेंट या धन प्राप्त करता है; वह “दहेज” कहलाता है।”

“स्त्री धनानि तुये मोहादुयजीवती वांधनाः

नारी यानानि वस्त्रं वाते पापायान्तथ्योरितम्।

कन्यादान के निमित्त जो शुल्क ग्रहण किया जाता है, उसे निषिद्ध माना गया है। तथा बन्धुबान्धवों को पत्नी का धन ग्रहण करना मना था।

दहेज लेने वाले मुद्द, जो लोलुपता दश इतने अंधे हो गये हैं कि, हमारे ग्रन्थों व महान कवियों तथा लेखकों की लिखी बातों की तरफ निगाह ही नहीं डालते ।

महाकवि कालिदास के काल में भी साम्य दहेज प्रथा थी लेकिन वह आज की तरह भयावनी नहीं थी ।

“भर्तापि तावत्कथकौशिकारामनुष्ठितान्तर जा विवाहः
सत्त्वानुरूपाहरणी कृत श्री यस्थपपद्राववमन्वगाच्च ॥
मल्लिनाथः हरणं कन्यायं देयं धनम् ।

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“विदर्भ राज ने अपनी छोटी बहन का विवाह करके सामर्थ्य के अनुसार रघु के पुत्र अज को धन आदि दिया । और साथ-साथ दूर तक जाकर पहुँचा आये—।” मतलब यह कि उनका दहेज देना आज की तरह पूर्वघोषित या निश्चित नहीं था । अपनी परिस्थिति के अनुसार अपने वर कन्या के लिए सहर्ष देते थे ।

आज दहेज का अनिवार्य जैसा होने का कारण, यह है कि कुछ लोग दहेज से अपना बड़प्पन प्रकट करते हैं, कि उसने अपनी लड़की की शादी में इतना दहेज दिया या उसने अपने लड़के में इतना पाया । कुछ मजबूर होकर देते हैं । इस बात से तो कोई इन्कार नहीं कर सकता कि दहेज लेना लोलुपता प्रकट करती है, स्वार्थी व समाज के साथ विश्वास घात सिद्ध करता है । मैं मानता हूँ कि इने-गिने कुछ ऐसे लोग भी हैं, जो दहेज के द्वारा लड़कों को खरीदना चाहते हैं । उनको समाज के और लोगों की तरफ ध्यान देना चाहिये, क्या उनको देखकर और लड़के वालों के अन्दर धन प्राप्त करने की लालसा नहीं जगेगी, फिर अपने भोजन का ठीक से प्रबन्ध कर पाने में असमर्थ लड़की का पिता, अपने मरते दम तक भी लड़की का हाथ किसी को क्या थमा पायेगा ।

लगातार कई वर्षों के बाद भी उपयुक्त वर खोजने में असमर्थ लड़की के पिता की हालत पर सोचो । पिता की हालत देख कर ही, बहुत सी बेचारी भावुक लड़कियाँ आत्मग्लानि से, आत्महत्या कर लेती हैं । दहेज के लिए विवश आदमी ने क्या नहीं किया, बनी बनाई गृहस्थी उजाड़ी, खेत बेचे, भविष्य के लिए “बैंक बेलेंस” खत्मकर अपनी वृद्धावस्था में क्या-क्या कष्ट नहीं उठाया । फिर भी हम दहेज का पिएड नहीं छोड़ सके, धिक्कार है हमें ! क्या दहेज के भागे से बांधा गया प्यार, कभी सफल हो सका है ? नहीं, फिर तलाक जैसी स्थिति उत्पन्न होना असम्भव नहीं ।

जन-जन को ‘दहेज प्रथा उन्मूलन’ के लिए कटिबद्ध हो जाना चाहिए और वह समय लायें जब लड़की पैदा होने के समय पिता के हृदय में वज्ररात न होकर, खुशियों का समुद्र लहराये, जैसा कि लड़का पैदा होने के समय होता है । तथा वर कन्या के पाणिग्रहण के अवसर पर कन्यापक्ष भी आंतरिक रूप से आह्लादित हो सकें ।

ब्रह्म प्रकाश मिश्र
स्नातक, कृषि-अभियन्त्रण
(तृतीय वर्ष)

प्रोति की रीति से

[युवा-कवि की मधुर-भावनायें....]

असस्र-स्रोत सी फूट पड़ी हैं।

प्रकृति-सत्ता पर छायावाद का,

अनुपम-अवतरण प्रस्तुत हैं]

—सम्पादक

ओ मलय पवन !

मम प्रिया लोचना इन्दीवर-शालिनी-सुरुचि,

उमंगी यौवन का भार लिये,

सन्देश कहो—

मैं खोज रहा वन में, पहाड़ में, कन्दर में,

तव स्मृति दावानल में—

दग्धित शून्य-हृदय !

कलि-केलि कुंज की कसक—

आज भी मिटी नहीं,

कंकड़ी लगी तुमको—

फिर भी रति मिटी नहीं,

अवगुम्फन अलका की याद तुम्हें अमराई में—

अभिनव नव, आस्र-मंजरी सी—

मधु ऋतु में हो ।

सुभाष गौतम

स्नातक-कृषि-अभियन्त्रण

(अन्तिम वर्ष)

कुछ शिक्षाप्रद बातें

- १—अन्धा वह नहीं जिसकी आखें फूट गई हों अन्धा तो वह है जो अपने दोष को छिपाने की कोशिश करता है ।
- २—विपत्ति के लिए धन को बचाना चाहिए । धन से स्त्री को बचाना चाहिए । स्त्री और धन से सदा अपने को बचाना चाहिए ।
- ३—शिष्टाचार राजा के पुत्रों से, प्रिय वचन परिणितों से, असत्य जुआड़ियों से और छल स्त्रियों से सीखना चाहिए ।
- ४—प्राणि मात्र को न सताना ही उत्तम दान है, कामना का त्याग ही उत्तम तप है, वासनाओं को जीतने में ही वीरता है और सत्य ही समदर्शन है ।
- ५—क्रोध में मनुष्य अपने मन की बात नहीं कहता वह केवल दूसरों का मन दुखाना चाहता है ।
- ६—ज्यादा काम करने से कमर टूटती है किन्तु बिल्कुल काम न करने से दिमाग टूट जाता है, कोई भी आदमी सबसे बड़ी गलती तब करता है जब कि वह दूसरों की राय पर चलने लगता है । ऐसा मनुष्य जीवन में किसी से इतना धोखा नहीं खाता जितना अपने आपसे ।
- ७—जो दूसरों के प्रति सौजन्य भाव रखता है—देवता, जो दूसरों के प्रति सहानुभूति दिखाता है —मानव, किन्तु जो दूसरे का परिहास उड़ाता है—दानव कहलाता है ।

दिनेश मिश्रा

बी० एस० सी० कृषि

(अन्तिम वर्ष)

“उलझन एवं आश्वासन”

(अ) “उलझन”

मैं समझ नहीं पाती प्रिय तुमको; ठुकरा दूँ या प्यार कहूँ ?

जब दूर सलोने चन्दा से
तुम झुरमुट से मुस्काते हो ।
तब तार-तार बज उठते हैं
प्राणों में तुम ही गाते हो ।

जी करता तुममें खो जाऊँ—
मिट जाय मन की पीर मधुर ।
भीने सौरभ से मह-महकर
जी उठे अकेला प्राण-विधुर ।

पर आती याद निठुरता की
भौरों की सी चंचलता की
मन विह्वल हो पूछा करता
प्रिय, बिसरा दूँ या याद कहूँ !

मैं समझ नहीं पाती प्रिय तुमको, ठुकरा दूँ या प्यार कहूँ ?

जब दूर अकेली मैं बैठी
सपनों के धागे बुनती हूँ ।
हर रेशे में तुम होते हो
हर बात तेरी ही सुनती हूँ ।

प्राणों में मधु सा रस रिसता
जीवन का प्यार उमड़ता है ।
बीती बातों के ताने पर—
भावों का साज थिरकता है ।

फिर एक पहेली बनती है
बुनवट जिसकी पहचानी है
रंगों में खिल आज उस
ले लूँ प्रिय या इनकार कहूँ ।

मैं समझ नहीं पाती प्रिय तुमको, ठुकरा दूँ या प्यार कहूँ ।

जब कभी जान-अन्जाने में
प्रिय नाम तेरा सुन पाती हूँ
पुलकित हो मन लहरा उठता
मुख सपनों में खो जाती हूँ ।

नयनों की कोरों पर कोई
चुपके-चुपके छा जाता है ।
स्वप्निक हो भाव बिहँसते हैं
मन अँगड़ाई ले गाता है ।

फिर वे मुसकाते चितवन से
बरबस ही मुझको बुलाते हैं ।
मन की पीड़ा को रोक अबस
प्रिय अपना लूँ या प्यार करूँ ।

मैं समझ नहीं पाती प्रिय तुमको, ठुकरा दूँ या प्यार करूँ ?

(ब) आश्वासन

हे प्राण ! मुझे आश्वासन दो, तुम सदा करोगी प्यार मुझे ।

रंग-रंग में मेरे आज प्रेम की बहती सुन्दर सरिता है—
इस सरिता की 'कल-कल-ध्वनि' में हो रही मग्न नश्वरता है;
धरती पर आया तो बाँधा मर्यादा ने सौ बार मुझे !
हे प्राण ! मुझे आश्वासन दो, तुम सदा करोगी प्यार मुझे !

कुल बाधाओं के बावजूर सारी दुनिया को प्यार करो;
होकर निरीह जो भटक रहा, उसके सुख का शृङ्गार करो;

यह बात सुना कर श्रीमुख से, तुमने तो लिया उबार मुझे ।
हे प्राण मुझे आश्वासन दो, तुम सदा करोगी प्यार मुझे ।

दौलत वालों के घर में तो हर रोज बहारें रहती हैं;
मेरी दौलत तो तुम ही हो, लेकिन न बहारें दिखती हैं,

यह अजगुत है; तुमने हँसने का दिया कहाँ अधिकार मुझे ।
हे प्राण मुझे आश्वासन दो, तुम किया करोगी प्यार मुझे ।

तुममें तूफानी साहस है, है शक्ति तुम्हारा ही सम्बल—
तुम दिल में मुझे बसा लो तो मेरा भविष्य हो अति-उज्ज्वल,

स्वीकार प्रार्थना करो अगर तो मिले शान्ति आगार मुझे ।
हे प्राण मुझे आश्वासन दो, तुम किया करोगी प्यार मुझे ।

मैं तो हूँ आज अशक्त बना, इस समय अगर ठुकराओगी;
तो मैं निश्चय दम तोड़ूँगा, आँसू में तुम खो जाओगी;

दोनों ही बातें दुखदायी लग रही एक ही बार मुझे ।
हे प्राण मुझे आश्वासन दो, तुम किया करोगी प्यार मुझे ।

इसलिये सतर्क तुम्हें करने मैं पास तुम्हारे आया हूँ;
तुम थामों मेरे हाथ, प्रिये मैं भटक रहा खो छाया हूँ;

अन्तर में अपने करने दो कसणा-रस का संचार मुझे ।

हे प्राण मुझे आश्वासन दो, तुम सदा करोगी प्यार मुझे ।

राजेन्द्र "वासव"
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(तृतीय वर्ष)

“आपात-कालीन स्थिति”

[अवतरित समीक्षात्मक-निबन्ध “Forensicdivision” द्वारा आयोजित “हिन्दी निबन्ध प्रति-योगिता” में प्रथम घोषित किया गया है। सफल विजेता प्रतियोगी को ‘ऐलागिस-परिवार’ की ओर से बधाई] —सम्पादक

शब्द मात्र ही यह स्पष्ट कर देता है कि वह काल जो आपत्ति में हो या आपत्ति में लागू की जाय। साहित्यिक रूप में यों भी कहा जा सकता है कि आपात-कालीन घोषणा एक ऐसी घोषणा है जो देश में आन्तरिक गड़बड़ी और अनुशासन पर धावा बोलने से बचाने का एक मात्र कार्य-क्रम है जो संजीवनी है।

यह स्थिति देश की प्रधान मंत्री इंदिरा गांधी के नेतृत्व में २६ जून १९७५ से लागू, चली आ रही है। वास्तविक रूप में ये घोषणा राष्ट्रपति फखरुद्दीन अली अहमद के द्वारा की गई। इसके पीछे भारतीय संविधान की ३५८, ३५९, ३५२, ३५४, ३५५ धाराओं के अनुसार परिस्थिति का मूल्यांकन किया गया है। इसका नेतृत्व इंदिरा जी के द्वारा बहुवचन रूप से किया जा रहा है। जो एक कुशल राजनीतिज्ञ एवं “भारत रत्न” से विभूषित हैं। इनकी जीवनी पर प्रकाश डाला तो विषय से सम्बन्धित नहीं है, पर आज जो कुछ भी है या होगा देश की उन्नति के मामले में वह एक मात्र आदमी के समान है जिसमें इंदिरा जी के साथ हमारे प्रगतिशील एवं सभ्य-समाज के ढाँचे की तस्वीर भी देखी जायगी या जा रही है।

आपात कालीन स्थिति की घोषणा के साथ-साथ २० सूत्रीय कार्यक्रम इंदिरा जी ने घोषित किया। जिससे देश की काया पलट हो गई है, चाहे वह सामाजिक उत्थान हो या राजनैयिक उत्थान। आर्थिक दृष्टि से यह एक कदम है, जो देश की स्वतन्त्रता के बाद न तो उठाया गया, न कोशिश की गई। इसकी सफलता, गतिशीलता और वास्तविकता को घूने से पहले जरा एक बार विनोबा भावे के कथनों पर डालें। विनोबा भावे जो देश के चोटी के समाज सुधारक और नैतिकता के स्रष्टा के रूप रहे हैं वो भला इस समय इस स्थिति से कैसे छूटते रह सकते हैं।

हाल ही में एक दीर्घकालीन मानवत्व के बाद एक जन-समूह में बोलते हुए विनोबा भावे ने कहा कि यह समय “अनुशासन पर्व” का है जिसमें हम देशवासियों को अनुशासन बरतना चाहिए और देश के साथ समाज एवं मानवता को नया रूप देना चाहिए। अभी हाल ही में पञ्जाब में “अखिल भारतीय कांग्रेस कमिटी” के सम्मेलन में भाषण देते हुए, अध्यक्ष श्री देवकान्त बरुआ ने कहा कि देश एक ऐसे अंधकार में भटकता जा रहा था जिसमें पतन के सिवा कुछ नहीं मिलता। पर इंदिरा जी ने उचित समय पर जो कदम उठाया और आपात स्थिति की घोषणा में जो नेतृत्व दिया वह एक किसी खास व्यक्ति का न तो स्वार्थ था और न ही किसी खास दल को आगे बढ़ाना था, पर सभी देशवासियों के हित में सामूहिक रूप से उठाया गया एक कदम है जिसको सफल बनाना हम देशवासियों का धर्म है।

इधर हाल में मेक्सिको से आये राष्ट्रपति ने यह कहा था कि इंदिरा जी जैसे कुशल राजनीतिज्ञ एवं समाज-कल्याणकारी व्यक्ति के नेतृत्व में ही देश की उन्नति और सभ्यता का विकास सम्भव है। उन्होंने भी बड़े जोरदार शब्दों में, आपात कालीन स्थिति वाले कदम की प्रशंसा की। उधर “टाइम” जो यू० एस० ए० का एक जानी मानी पत्रिका है उसमें इस प्रकार कहा गया,—

Emergency was the only remedy for the situation which was existing in....

नेपाल के महाराज धिराज वीरेन्द्र ने भी इसी से मिलते-जुलते आशय की एक पंक्ति ऐसे कहा कि आपात कालीन स्थिति की घोषणा भारतीय जीवन के विकास में एक नया मोड़ है। इसी तरह दुनिया के अधिकांश नेताओं

और देश एवं समाज प्रेमियों ने भी इंदिरा जी के उठाये गये कदम की सराहना की है। हाँ “जहाँ प्रकाश है, वहाँ अंधकार भी है” यह तो प्रकृति का एक नियम एवं सिलसिला है। इस आपातस्थिति की घोषणा, देश की प्रगति-शीलता पर हैरत करने वाले चीन, पाकिस्तान भला कैसे चुप बैठे रह सकते हैं, ये किसी न किसी रूप में भारत के प्रगतिशील राजनीति में हस्तक्षेप करते आये हैं। यहाँ तक की देश पर आक्रमण भी। मुख्य रूप से यह कहा जा सकता है कि देश में जो आन्तरिक गड़बड़ी एवं कुछ समाजद्रोहियों के आतंक का विष दिनोंदिन समाज में फैलता जा रहा था। उसका एक मात्र समाधान इंदिरा जी के सहयोग एवं नेतृत्व में उठाया गया कदम ही तो है। जो अब तक स्वतन्त्रता को बचाये हुए है, एवं परतन्त्रता से दूर रखा है।

इस आपात स्थिति की घोषणा के बाद जनजीवन में एक नयी जान आई है। सामाजिक जीवन में एक वसन्त की वहार आई है जो अनुशासन की एक हुँकार भर रही है। जिसमें सबका कल्याण निहित है। उपलब्धियाँ, जो इस काल में हुई हैं उनका उल्लेख संक्षिप्त रूप से किया जा सकता है।

१. तस्कार विरोधी अभियान।
२. बढ़ती कीमतों से राहत।
३. घूसखोरी एवं जमाखोरी के समूलनाश में सुदृढ़ कदम।
४. मिलावट एवं तौल सम्बन्धी अपराधों के विरुद्ध कानूनी शिकंजे।
५. आयकर की चोरी करने वालों के विरुद्ध कानूनी कार्यवाही।
६. कारखानों में उत्पादन का एक नया रेकार्ड।
७. समय का इन्सान के दैनिक जीवन में एक मात्र स्थान देकर कर्तव्य समझना। उदाहरण यह देखा जा सकता है कि समय पर दफ्तर का खुलना, रेलगाड़ियों एवं बसों का चलना।
८. हरिजनों एवं पिछड़ी जन जातियों को विशेष रूप से प्रोत्साहन।
९. तिलक-दहेज लेन-देन जैसी सामाजिक बुराइयाँ जो समाज के जड़ ही को कमजोर, करके खोखला बना देती हैं, के प्रति अभियान एवं नये दंड-विधान का निर्माण, जिससे सामाजिक कुरीतियाँ दूर हो सके।

उपरोक्त एक-एक संदर्भ को ठीक से हल करना तो इस लेख के अन्तर्गत तो है; पर पूर्ण रूप से नहीं। हाँ जो कुछ ७६ के आरम्भ तक (जून—१९७५) के रेकर्ड हैं, उनमें राउरकेला इस्पात कारखाना का भी १७ लाख टन का रेकार्ड है, जो अपने आप में एक नया रेकर्ड है।

उपरोक्त उपलब्धियाँ इस आपात स्थिति की घोषणा का ही चमत्कार है। अब जरा जनमानस एवं श्री जय प्रकाश के विचार को, जो आपातकालीन स्थिति के पहले के परिस्थिति का गलत मूल्यांकन किया तथा अपने कदम एवं उद्देश्य को पवित्र, एवं सुखमय बताया था, वह न तो अनुशासनिक रूप से ही गलत था, बल्कि सामाजिक एवं राजनैतिक उत्थान के नाम पर कलंक मात्र था।

देश के स्वतन्त्र होने से लेकर अब तक के इतिहास में यह पहला जागरूक एवं प्रगतिशील कदम है, जो हर तरह से समाज-हित में सहायक सिद्ध हुआ है, तभी तो वर्तमान रेल में भी पं० कमला पति त्रिपाठी ने कहा था कि—

हमारे समाज की उन्नति की जो गाड़ी पटरी से उतर गई थी वो अब आपात स्थिति की घोषणा के साथ फिर से पटरी पर आ गई है।

गौतम सिंह
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 پلانٹ پیٹولوجی

جمالِ اعظمی
سیکوریٹ آفس۔ اے۔ اے۔ آئی

غزل

جو کچھ مجھ کو غم جہاں سے ملا ہے اس کا گلہ نہیں ہے
مگر یہ جو کچھ ملا ہے مجھ کو میری وفا کا صلہ نہیں ہے
ہمارے رونے پر ہنسنے والو تمہارے ہنسنے کا یہ سبب ہے
یا غم سے تم آشنا نہیں ہو یا تم سے غم آشنا نہیں ہے
ترے گلستاں سے کیا غرض ہے تو نے نشین سے واسطہ کیا
ہمارا ویراں رہے سلامت ہمارے ویراں میں کیا نہیں ہے
گلوں سے خود دار خار نکلے جو اپنی جلوہ گری کی خاطر
کسی کے آگے جھکے نہیں ہیں کسی کا احساں لیا نہیں ہے
کہیں یہ مایوسیاں ملی ہیں کہیں یہ مجبوریاں ملی ہیں
یہ کیسے کہہ دوں کہ تری محفل سے کچھ مجھ کو ملا نہیں ہے
وہ بد نصیبیاں صحنِ گلشن کریں نہ کیوں تار تار دامن
جنہیں خوشی و سرور تو کیا غموں کا بھی آسرا نہیں ہے
برا سمجھتا ہے جو زمانہ برا سمجھتا رہے بلا سے
خدا ہمارا تو جانتا ہے جمال اتنا بُرا نہیں ہے

آہ ندیم !!!

تم اس وقت آئے جب بچہ کی پرکاش ڈالے گئے۔ اُسے حراست میں لے لیا گیا۔ اب کوئی راستہ نہیں ہماری شادی کل ہی ہونے والی ہے۔ کل میں دوسرے کی ہوجاؤں گی۔ اب ایسی منزل پر پہنچ چکی ہوں جہاں سے واپسی ناممکن نظر آتی ہے۔ تم خود سوچو ندیم! کیا تہذیب اس کی اجازت دے گی، ہرگز نہیں۔ اگر انکار کردوں تو سوچو صرف ہماری دہرے پورے خاندان کی عزت و ناموس پر صرف اُجالے لگا رہ لوگ کیا کہیں گے جنہیں نوید میرت مل چکی ہے۔ ہمارے والدین ٹوٹ پھوٹ چکے ہیں کیا یہ یہ صدمہ برداشت کرسکیں گے میری بڑھی ماں جو آنکھوں کی بصارت سے بہت کچھ محروم ہو چکی ہے۔ کیا وہ اس خبر کو سن کر پاگل نہیں ہو جائے گی۔ خدا کے لئے مجھے معاف کر دو ندیم۔

میرے ندیم! اب سوچئے سے کچھ فائدہ نہ ہو گا۔ محبت کا رشتہ ہمیشہ قائم رہا ہے۔ محبت تو ایک جذبہ ہے، ایک حقیقت ہے۔ یہ رتی دنیا تک دائم و قائم رہے گا۔ تاہم بدے کی لیکن دل کی دھڑکنیں نہ بدلیں گی دل نہ بدے گا۔ تمہارا پیارا میری امانت ہے اور میری محبت تمہارے اوپر فرض۔

آج تمہارے ارمانوں کا خون کر کے میں نے سرخ گود اُبنالیا ہے۔ تمہارے آنکھوں کا نور اور تابندگی چھین کر میں نے اپنی مانگوں میں بھر لیا ہے۔ تمہارے قہقہوں کی مسرت کو چھین کر میں نے شہنائیاں بجوائیں تمہارے ہونٹوں کی ہنسی اور دلکشی کو چھین کر میں نے اپنے ہونٹوں کی ہنسی بنالی اور اب تم سے سب کچھ چھیننے کے بعد تم سے جدا ہوا ہوں۔ ہوسکے تو معاف کر دینا۔

فقط
ظالم انجم

اٹھا کر بھی دیکھ سکے۔ یہ کسی کی امانت ہے۔ سچائی، وفاداری اور ایثار کا خمیہ ہے۔ میں کیا کیا سوچتی رہتی ہوں تو ہم پرستوں کی طرح۔ اٹھاتیں ہر بلا لے ناگہانی سے محفوظ دامن رکھتے۔

فقط

تمہاری اور صرف تمہاری
انجم

میرے اور صرف میرے ندیم !!
ندیم خدا کے لئے مجھے بچاؤ۔ ہمارے پیار کو کہیں کسی کی نظر نہ لگ جائے۔ رات سو نہ سکی۔ ہماری شادی کی بات کسی اور جگہ ٹھیک ہو رہی ہے ندیم جلد جواب دو۔
ہماری آنکھیں تمہارے خط کی طرف لگی ہوئی ہیں۔

فقط

تمہارے خط کی منتظر
انجم

میرے ہمد ندیم !!
تمہارا خط ملا۔ کیا تم صبح معنوں میں کل رات یہی نوکری جوائی کرتے جا رہے ہو کب تک آؤ گے۔ کہیں ایسا نہ ہو کہ تمہارے آتے آتے بچہ کے پر کتر دیے جائیں۔ خدا کے لئے دیر نہ کرنا۔
تمہارے راہ کی منتظر رہوں گی۔

فقط

پریشان حال
انجم

محمد شبیر الزماں

بی۔ ایس سی، اے جی انجینئرنگ
(درجہ سوئم)

گھائل پنچھی

اچھے ندیم..... خلوص بیکراں۔

تم شاید سوچ میں ہو کہ اپنائیت کا مخاطب کس جانب سے ہوا۔
میں کوئی غیر اور نا آشنا نہیں کل تک تم سے بلا امتیاز کھیلنے والی آج
پردہ کی وجہ سے خط لکھنے پر مجبور ہوئی۔ شاید تم مجھے نہیں بھولے ہو گے۔
ہمیں یہ واقع اب بھی یاد ہو گا جب ہمارے آنگن میں کنویں کی
کھدائی ہو رہی تھی۔ اس کی مٹی آنگن میں ڈھیر سی پڑی تھی۔ اور ہم
تم اس پر اپنے اپنے گھر بناتے۔ تم اپنے گھر کا دروازہ ہمارے گھر کے
سامنے رکھنے پر مصر تھے میں کہتی نہیں! تم اس قدر قریب اپنے مکان
کو مدت رکھو۔ کہیں ایسا نہ ہو کہ زیادہ قرب نفاق کا باعث بن
جائے اور تم خفا ہو کر اپنے مکان کے ساتھ میرا مکان بھی توڑ کر چلے
گئے تھے۔ کیا ندیم! تم وہ زمانہ بھول گئے۔ نہیں! نہیں! ہاتھیں
روز روشن کی طرح وہ زمانہ اب بھی نگاہوں کے سامنے کبھی کبھی آجاتا
ہو گا۔ کئی ہفتہ بعد تم مجھ سے ملے لگتا تھا کہ کوئی بات ہی نہیں
ہوئی۔ پھر ہم اور تم نے مل کر ایک مکان بنانے کی کوشش کی۔
عمد کی فطرت کی پہلی تخلیق نسوانیت کا پہلا تقاضہ اپنا گھر
لیکن وہی ٹٹ کھٹ صابن ہمارے غائبانہ میں اسے توڑ کر چلا
اور تم نے اسے دل کھول کر پٹیا تھا۔ ندیم تم وہ ایسے ہی ہو۔

فقط

تمہاری انجم

میرے ندیم..... سلامت رہو!

خط ملا۔ اپنائیت اور خلوص کی ملی جلی خوشنویس سکتے کی سی
کیفیت مجھ پر طاری کر دی۔ میں دیوانی! ایک ہی سانس میں خط
پڑھتی گئی۔ سچ کہوں یقین نہیں آئے گا ندیم! اب تک دس بار پڑھ
چکی ہوں، لیکن ایسا گمان پڑتا ہے کہ اب تک خط پورا پڑھا ہی نہیں
تم اب بھی ویسے ہی ہو۔ اللہ تمہیں ہمیشہ ایسا ہی رکھے۔ میرے لئے
تمہارے دلوں میں اتنا جذبہ کار فرما ہے ایسی امید نہ تھی۔

میرے ندیم سچ بتانا تم نے کبھی محبت کی ہے۔ اسے تم تو
میری خصلت سے اچھی طرح واقف ہی ہو گے۔ دیوانی ہوں نا!
معاف کرنا کیا کیا جاتی ہوں۔ اچھا جواب ضرور دینا۔

فقط

تمہاری اپنی انجم

پیارے ندیم..... سدا مسکراؤ!!

اللہ تمہیں نظر بد سے بچائے۔ محبت کے بارے میں تمہارے
خیال قابل تحسین ہیں۔ آج مجھے یوں محسوس ہو رہا ہے کہ گویا دنیا
کی ساری دولت ہمارے ہی دامن میں سمٹ آئی ہے۔ ندیم!
کبھی کبھی گھبراہٹ ہوئی لگتا ہے کوئی راز ہزن یہ خزانہ ہم سے
چھین لے گا۔ نہیں! نہیں!! یہ ایسا سرمایہ نہیں جسے کوئی نظر

غزل

نصرت
انجینئرنگ (سال سوئم)

دور روکے میں تے ان کو بالا خرمتا لیا
پتھر کے دل میں اپنے لئے گھر بنا لیا
پوچھو نہ ان کو کیا دیا اور ان سے کیا لیا
دل دیکے ایک غم لا دوا لیا
میں بندہ وفا کبھی ات تک نہ کر سکا
جو غم ملا جبین کے شکن میں پھپھایا
پاداش جرم دینے کی زحمت نہ کیجئے
اپنے کئے کی آپ سزا میں نے پایا
جس کو اٹھا سکا نہ کوئی کائنات میں
بارگراں وہ میں نے خوشی سے اٹھایا
طاعت میں عمر کی جو زاہد نہ پاسکا
ایک سجدہ نیاز میں وہ میں نے پایا
بہکا جو دست ناز تو خود میں نے تمام کر
خجر کو چوم کر کے گلے سے لگایا
قربان تیرے حسن تصور تیرے نشان
جیب چاہا ان کو سامنے اپنے بلا لیا
وہ خواہ کچھ ہو زہر ہلاہل کر آگئیں
اس دست ناز سے جو ملا میں نے کھالیا

ان باتوں کو۔ کچھ اپنے بارے میں کہو۔ اپنے بارے میں؟

”تم! تمہیں نہ آتا چاہیے تھا!۔“ سرین پریشان ہو گئی۔ میں سمجھا تھا مجھے دیکھ کر تم خوشی سے پھولی نہ سداؤ گی۔ لیکن تم تو مجھے دیکھ کر ایسے پریشان ہو گئی جیسے کوئی بھیانک خواب دیکھ لیا ہو!۔“ اسلم امیر کے خواب بھی میرے بس میں نہیں۔ نہ مجھے اپنی خوشی پر اختیار ہے نہ اپنے غموں پر قابو!۔“ خوشیاں نہ سہی اپنے غم تو مجھے دے سکتی ہو؟“

”اسلم! اپنے زخموں کو یوں نہ کریدو!۔“ بھول جاؤ مجھے۔“ اپنے بس میں ہوتا تو ضرور بھول جاتا!۔“ میری ایک بات مانو گے؟۔“ کیوں نہیں، تمہارے لئے میں کیا نہیں کر سکتا۔“ تم واپس جاؤ۔ بات بہت آگے بڑھ چکی ہے۔ شادی ہو کے رہے گی۔“ کچھ نہ ہو سکا۔ اور اسلم نامراد لوٹ آیا۔

شبم! میں چلتے چلتے تھک گیا ہوں۔ اپنے پیار کی ٹھنڈی چھادو! میں مجھے سلاؤ۔ اور اسلم بے اختیار شبم کے قدموں پر اپنا سر تھکا دیا!۔ اسی وقت شبم نے اسے تمام لیا۔ اس کی آنکھوں پر ہاتھ رکھ کر اُس کے آنسوؤں کو روکنا چاہا۔ اسلم کی کراہنے کی آواز آئی کاش میں اُس سے محبت نہ کرتا۔ اسلم اسکے زانو پر سر رکھ کر تھکے ہوئے جواہری کی طرح پڑا ہوا تھا۔ شبم اسکے کانوں میں میٹھی میٹھی باتوں سے امرت گھول رہی تھی۔ دھوکے کانٹوں کے درمیان خوشی کے پھول بھی تو تمہارے دامن میں ہیں۔ انہیں اپنے وجود میں سجا لو شاید اس طرح کانٹوں کی جبین کم ہو جائے اور اسلم نے اس کی پھول سی پتھلیوں پر اپنے رخسار رکھ دیئے اور دھیرے دھیرے اس کی بے قرار یوں کو قرار آگیا۔

محمد غلام مدنی

(ایم۔ ایس سی پلانٹ پیٹھولوجی (اول)

شکست و فتح

مجھے تنہا چھوڑے جا رہی ہو؟ کیا میرے بغیر ایک بل بھی جی سکوگی۔

غم کی شدت سے اس کی آنکھیں سُرخ ہو گئیں۔ موتی جیسے چمکتے آنسوؤں اس کے آنکھوں سے نکل کر رخصت ہو رہے تھے۔

”نہ جاؤ نہ سریں! نہ جاؤ تمہیں میرے پیار کی قسم!“ اس نے دونوں ہاتھوں سے اپنا چہرہ چھپا لیا۔ اگر تم مجبور ہو تو پھر....

اس کی ہلکی ہلکی سسکیاں فضا میں ابھرنے لگیں اور وہ اندھاں ہو کر اسلم کی بانہوں میں گر پڑی۔ وقت کی رفتار ختم ہو گئی۔

دونوں کی دھڑکنیں دک سہی گئیں۔ ان کے جسم ساکت ہو گئے۔ لیکن یہ مدد ہوشی دیر تک قائم نہ رہ سکی۔ ایک جھٹکے میں سرسبز اسلم سے الگ ہو گئی۔ وقت دھیمی رفتار سے بڑھنے لگا۔ دونوں کی دھڑکنیں مٹ کر رہ گئیں۔

اور خوابوں کے جہاں سے حقیقت کی دنیا میں آگئے۔ جہاں انہیں ایک دوسرے سے پھر ملنا تھا۔

اُوی میری زندگی میں ابھرے اُجالوں کو گلے لگا کر اپنی تنہائی کے اندھیروں کو ہمیشہ ہمیشہ کے لئے ختم کر دو۔ تنہائی کے اندھیرے یوں دور نہیں ہوا کرتے شبنم! سائے اور گہرے ہو جائیں گے، تم میرے ساتھ کہاں کہاں بھٹکتی پھر دو گی؟ اُجالا تلاش کر لو۔ میری زندگی تو سراپا غم سے تم کہاں تک ساتھ دو گی؟ میں تمہارا ساتھ دوں گی اور تمہارے دکھ کے

کانٹے اپنی پلکوں سے چٹنی لٹکی مجھے موت تو دو۔ میں تمہارے پیار کا جواب پیار سے نہ دے سکوں گا تم نہیں جانتی محبت کی نہیں جانتی بلکہ ہو رہی جانتی ہے۔ انسان زندگی میں صرف ایک بار کسی سے پیار کرتا ہے۔

میں نے بھی پیار کیا ہے سرسبز سے۔ میں جانتی ہوں۔ لیکن تم میرے ساتھ جو بھی سلوک کرو میں تمہاری ہر بات کا جواب پیار سے دوں گی۔

تمہیں نے ابھی کہا۔ محبت کی نہیں جانتی بلکہ ہو رہی جانتی ہے۔ انسان زندگی میں صرف ایک بار کسی سے پیار کرتا ہے۔ میں نے بھی پیار کیا۔ تم سے۔ اور میں تمہیں پانا چاہتی ہوں۔ مجھے تمہیں کچھ نہ ملے گا شبنم!۔

”میں تم سے کچھ لینا نہیں چاہتی، تمہیں کچھ دینا چاہتی ہوں.....

میں اپنے پیار کے پھولوں سے تمہارا دامن بھر دوں گی۔ تم نادان ہو نہیں سمجھ سکتیں۔ پیار کا جواب پیار سے نہ ملے تو پیار نفرت میں بدل جاتا ہے۔“ اور شبنم! اگر تمہارا پیار بھی نفرت میں بدل گیا تو خدا کی قسم

میں یہ غم برداشت نہ کر سکوں گا۔ میں مرجاؤں گا! شبنم نے اپنی خوبصورت انگلیاں اس کے لبوں پر رکھ دیا۔ مرنے کی باتیں نہ کرو اسلم

ابھی تو جینے کے دن ہیں۔ شبنم! کاش تمہیں مجھ سے محبت نہ ہوتی۔ اسلم

کاش تمہیں اس سے محبت نہ ہوتی؟ ایسا نہ کہو شبنم! اس کا پیار ہی تو میری زندگی ہے! زندگی نہ کہو! اس پیار نے تو تمہیں موت سے قریب

کر دیا۔ شبنم! پلیز! اُسے کچھ نہ کہو۔ وہ مجبور تھی۔ مجبور نہیں بد دل کہو! اور کچھ بے وقافتگی۔ نہیں نہیں۔ اس میں اس کا قصور نہیں۔ چھوڑو

صبیحہ صدیقی
انٹرنیٹ سائنس (اول)

غزل

کھلتا نہیں ہے حال کسی پر کہے بغیر
میں کیوں کہوں، تم آؤ گے دل کی کشش سے
باتیں دلوں کی اُن سے کہی جاتی نہیں
صورت ہی میری دیکھ کر سب میرے دل کا حال
کیا تاب اُت زبان سے کہوں تیری بزم میں
تقدیر کے سوا نہیں ملتا کہے سے بھی
دلوانا اے صبیحہ، مقدر کہے بغیر

غزل

محمد شاہ حسن صدیقی ناشاد
انٹرنیٹ - جی (حصہ دوم)

ہر رنگ تھرک کر نغمہ بانے پائل کی بھوکار ملے
جب اٹھ گئی اُلفت دنیا سے یہ اُن ہماری آج بھی ہے
عشرت میں کنارہ کش رہنا دکھ درد میں اُکھ مل جانا
مشکل سی یہ میری مشکل ہے، اُلجھن سے یہ میری اُلجھن ہے
یا پھول کھلا دے اُلفت کے یا آگ لگا دے اس دل میں
کیا شکوہ مبادوں کا ناشاد کس سے یہ شریکیت کرتا ہے
بچوں کی طلب میں شعلے ملے پھولوں کی طلب میں خار ملے

ایسا نہ کرسکا۔ اب وہ خود بھی سنسنے لگا اور ہنسی قہقہہ میں تبدیل ہو گئی۔
 اور پھر دیکھتے ہی دیکھتے ہر ایک چیز قہقہے کے سمندر میں ڈوب گئی۔
 وہ خوف زدہ ہو گیا۔ آج ساری دنیا اس کی شکست پر قہقہہ لگا رہی
 تھی۔ قہقہہ ابھرنے لگے۔ اس کا دل ڈوبتا گیا اس نے یوں محسوس
 کیا کہ دنیا میدانِ حشر بن گئی ہے۔ جہاں اس کا کوئی پرہیزاں حال
 مدد کرنے والا نہیں۔ وہ بالوں و نامراد ہو گیا۔ زندگی سے اور زمانہ
 دونوں سے۔ پستول کا رخ اپنے سینے کی طرف کر لیا۔ آنکھوں میں
 آنسو آگئے۔ خواب کی تعبیر اتنی دردناک و اذیت ناک ہو گئی اس
 نے سوچا بھی نہ تھا۔ اور گولی سینہ میں پیوست ہو گئی۔ ہلکی سی جرح
 کے ساتھ لاش زمین پر تر پڑنے لگی۔ پستول کی آواز سے ماحول
 گونج اٹھا۔

اس کی لاش آواز سے چونک کر کمرے کی جانب دوڑی۔
 جہاں ظفر گھائل پتھی کے مانند تڑپ رہا تھا۔ اسکے قدم کے نیچے
 سے زمین نکل گئی وہ فوراً میز کے قریب پہنچی جہاں خط پڑا ہوا
 تھا۔ اس کا جسم تھرتھراتے لگا، لب کا پینے لگے۔ دل دھڑکنے
 لگا وہ خط پڑھتے پڑھتے ظفر کی لاش پر گر پڑی اور بے ہوش
 ہو گئی۔ جب اسے ہوش آیا تو خط کو سینے سے دبائے سسکیوں
 کے درمیان کہہ رہی تھی۔ "ظفر تم نے ایسا کیوں کیا اب میں تنہا
 کیسے رہوں گی۔ ظفر تم اس گھر کے رونق تھے، تم نے یہ کیا کیا بولونا
 میرے ظفر! کچھ تو بولو۔ تم تو اتنے بے رحم نہ تھے مجھ سے کیا خطا
 ہو گئی اب تمہاری لاش کس طرح سے لگی، بولونا ظفر... بظفر...
 ظفر... اور اس طرح نہ معلوم کتنی دیر تک اشک فشان
 کرتی رہی لیکن ظفر آج بے رحم ہو چکا تھا وہ سدا کے لئے سوچکا
 تھا ساز بے آواز ہو چکے تھے تار ٹوٹ چکا تھا۔

□□

(نظم)

محمد جاوید اقبال
 بی ایس سی، ایس بی ایل

قاتل لمحے

روز و شب کے مقتل ہیں
 ہے لہو کی گلکاری
 اک اُنک کی خاطر
 صد صلیب آویزاں

ترم نرم سایوں کے
 خواب بچ رہے ہو کیوں
 جس طرف بھی جاؤ گے
 دھوپ کی برائیاں ہیں
 خاک و خون میں آلودہ
 حسرتوں کی لاشیں ہیں
 ٹھہرے ٹھہرے لمحے بھی
 قاتلوں کے ساتھی ہیں
 اب نہ کوئی ہمد ہے
 اور نہ کوئی دلدادہ

زخم بے اماں کی بو
 غیر ہو یا اپنی ہو
 ساتھ ہی رہی ہر سو

(افسانہ)

مسکتہ سانس

از: ساجد ہاشمی
ایم۔ ایس سی ہورٹیکلچر (اول)

میں اعلیٰ تعلیم مکمل کر کے ایک نئی زندگی کا آغاز کر سکوں۔
اب ہماری زندگی دیوان ہو چکی ہے۔ تاریک پہنائیوں کے
تہ میں اپنے کو ضم کر چکی ہے۔ یہ دنیا مجھے جرم گردان رہی ہے آج
ہمارا نتیجہ لکلا موت و حیات کا فیصلہ۔ قدرت نے موت ہی کو اپنے
گلے لگایا اور میں جا رہا ہوں ہمیشہ ہمیشہ کے لئے، تمہاری زندگی
سے بہت دور جہاں سے کبھی کوئی لوٹ کر نہیں آتا۔

تمہارا اور صرف تمہارا
ظفر

خط پڑھنے کے بعد اس کے سانس کی رفتار تیز ہو گئی۔ پہرے پر
منتشر پسینے کو رومال سے جذب کیا اور اپنے ماضی کو سوچنے لگا۔
کاش! آج اعلیٰ تعلیم مکمل کر لیتا تو وہ اپنی بشو کے ساتھ.....
ایک چھوٹے خاندان کا رھوالا بن بیٹھتا۔ ماضی کی یاد یکھت ختم
ہو گئی اور وہ متفکرانہ نظروں سے چاروں طرف دیکھنے لگا۔ اُسے
محسوس ہوا کہ کمرے کی ہر شے اس کا مذاق اڑا رہی ہے۔ وہ ہر
چیز کو غور سے دیکھنے لگا۔ اب اس کی نظر اپنی ہی تصویر پر جم کر
رہ گئی اور وہ تصویر بھی اس کی ناکامی پر ہنس رہی تھی۔ اس کا
دل ڈوبنے لگا۔ بدن میں کپکتی طاری ہو گئی۔ لمبے لمبے ہاتھ
میز کے دراز تک پہنچ گئے۔ جہاں ناجائز حاصل کیا ہوا پستول رکھا
ہوا تھا۔ اس نے چاہا کہ تصویر پر گولی کا نشانہ بنا دیا جائے مگر وہ

ستارے چمکیاں لے رہے تھے اور چاند تھکے ہوئے راہی کی
طرح مضطرب ہو رہا تھا، چاندنی رخصت ہو رہی تھی اور اسی
وقت ظفر نے ان الفاظ کے ساتھ خط ختم کیا۔

تمہارا اور صرف تمہارا
ظفر

خط لکھنے کے بعد ظفر نے اُسے آہستہ آہستہ پڑھنا شروع کیا۔
پیاری بشتو!

قسمت کی ستم ظریفی اور فلک کی کج روی کو شاید یہ منظور
نہ تھا کہ میں اعلیٰ تعلیم حاصل کر کے تمہاری خواہشوں اور امنگوں
کو پایہ تکمیل تک پہنچا سکوں اور ساتھ ہی ساتھ تمہاری بے لوث
قربانی کو ہدیہ خراج عقیدت پیش کر سکوں۔ میں اب اس ناگفتہ بہ
زندگی سے مایوس و ناامید ہو چکا ہوں۔

مجھے اب وہ قربانی، ایشاد، خود دہی یاد آ رہی ہے جو تم
نے ہمارے واسطے کئے ہیں، کتنے ارمان لے کر تم نے اپنا سب کچھ برباد
کر دیا تاکہ میں اعلیٰ تعلیم مکمل کر سکوں۔ کون سے دکھ درد ہیں جو تم نے
ہماری خاطر نہ جھیلے ہوں۔ لوگوں کے سامنے ہاتھ پھیلا یا۔ اپنی بیش
قیمت زیورات مجھ پر بھجوا کر دیئے۔ زمانے کی تلخ آمیز باتوں کو
سنا۔ فاقہ سے زندگی بسر کرنے کو گواہ سمجھا۔ یہاں تک کہ اپنے عزیز و
اقارب اپنا وطن سبھی کچھ میرے لئے قربان کر دیا صرف اس لئے کہ

غزل

محمد شبیر الزماں
بی۔ ایس سی انجینئرنگ
(سال سوئم)

بس چکے جب دل میں تو دل کی صدا ہو جائیے
اُٹے صدق دل سے ہم نوا ہو جائیے
کہہ کے 'ہاں' میرے لئے آپ بقاء ہو جائیے
میری مایوسی کی اب تو انتہا ہو جائیے
آج کچھ کر دیجئے ہی آپ میرا فیصلہ
زندگی گر دے نہیں سکتے قضا ہو جائیے
حسن کے صدقے میں آپ کر دیجئے اتنا کم
درد جو۔ غمش ہے اب اس کی دوا ہو جائیے
آپ کی مرضی پہ ہے توقف میری زندگی
ڈوبتی کشتی کے میرے ماتھا ہو جائیے
یا تو پوری کیجئے خود آپ اپنی اققنا
ورنہ پھر میرے ہی دل کا نقصان ہو جائیے
ابتدائے داستان حسن و الفت ہو چکی
اب خدا داستان کی انتہا ہو جائیے
اُکے تربت پر مری دوا شک ہی دیجئے بہا
قتل کرنے کا بٹھے یوں، خون بہا ہو جائیے

غزل

ناہید بیگم
انٹرہوم سائنس
(اول)

غلوں کی چھاؤں میں ہی رہنے دو
دکھوں کے سایوں میں ہی رہنے دو
ازل سے ساتھ ہے میرے بد نصیبی
ہمراہی ہے میری، ساتھ ہی رہنے دو
حسرتوں کے پیغام مجھے نہ سناؤ
حسرتوں کے پیام ہی سننے دو
تجلیوں کا ذکر کیا میرے سامنے
تاریکیوں میں ہی گھٹنے دو
مرادوں کے شادیانے نہ بجاؤ
نامرادی کے نغمے ہی سننے دو
مئے لطف و کرم نہ چھلکاؤ
آنسوؤں کے جام ہی پینے دو
ناہید کو اتنا نہ اب ستاؤ
زندگی آفات ہی جینے دو

وہ بار بار سڑک کی جانب دیکھ رہی تھی جو نسیم کی طرح ویران اور سیاہ تھی۔ نسیم نے پوچھا۔ کیا آج شام ہمارے ساتھ نہیں گزرا سکتیں۔۔۔
 ... نہیں! میں نے اپنے دوستوں سے وعدہ کر لیا ہے اور یہاں رکھا ہی کیا ہے۔ ہاں اگر تمہیں ہمارے ساتھ چلنا ہے تو چل سکتے ہو نہیں مہر و! تمہیں پیسہ کی ضرورت ہے نا۔ آج رات تو جاگ کر مجسمہ تیار کرنا ہے۔۔۔۔۔ اور میں بھول گئی تھی تم ضرور مجسمہ تیار کر لو۔ کام تہائی میں اچھا ہوتا ہے۔ میں رہوں گی تو تمہیں دقت کا سامنا کرنا پڑے گا۔۔۔۔۔ نہیں مہر و! تمہاری موجودگی تو اس میں زندگی ڈال دے گی۔ اس گھٹے ماحول میں ہماری طبیعت اکیلے نہیں لگے گی۔۔۔ بہتر ہے مجھے جانے دو۔ جیسا بھی تم مجسمہ بناؤ گے لوگ ہر حالت میں پسند کریں گے۔ تمہارا یہی وصف تو مجھے پسند ہے۔

اچھا اجازت دو۔۔۔ کیا تم رک نہیں سکتیں۔
 پھر کبھی ہی۔۔۔۔۔ کب تک لوٹو گی۔

یہی رات کے بارہ بجے تک۔۔۔ جانے سے پہلے ایک بات مانو گی بس ایک بار سکرادو۔

اور اسی لمحے ایک جگہ نسیم کے دروازے پر کسی اُس سے ایک نوجوان خوبصورت لباس میں بیس باہر نکلا اور اسے مہر و کو اشارہ کیا۔ مہر و کا چہرہ گلنا ہو گیا ہونٹوں پر ایک دنواڑہ منسی ہو رہی تھی جس سے خوشی پھوٹی پڑ رہی تھی۔ نسیم نے اس حسین لمحے کو حاصل زندگی سمجھ کر آنکھیں بند کر لیں وہ ان دنواڑہ مسکراہٹوں کو ہمیشہ کیلئے اپنی آنکھوں میں جذب کر لینا چاہتا تھا مگر کب تک مہر و زینہ پھلانگتی ہوئی کار تک پہنچ گئی تھی اور وہ نوجوان اسے ہمارا دیکر اگلی سیٹ پر بیٹھا رہا تھا۔ اس منظر نے اسے سارے وجود میں آگ لگا دی۔ آنکھیں پتھر آگیں ذہن جگر گھلانے لگا۔ ایک ایک وہ زینہ پر سے گزرا۔ آخری زینہ تک جسم پہنچتے پہنچتے درج پرواز کو چلی تھی۔

رات کے گھر لوٹتی ہو تو کچھ مسکراہٹیں میرے لئے بھی رکھ چھوڑو جو میرے گھر کی تاریکیوں کو روشن کر دیں۔۔۔ گھر کو روشن کرنے کے لئے یہ برقی قمقمے کم ہیں جو ہماری مسکراہٹوں کی ضرورت پڑ گئی۔ گھر کو تو برقی قمقمے روشن کر دیتے ہیں لیکن دل کے نہاں خالوں میں چھپے اندھیرے کو یہ مسکراہٹ ہی روشن کر سکتی ہے۔

تم ہی کہتے ہو کہ مجھ سے جنوں کی حد تک محبت ہے کیا یہ محبت دل کے اندھیرے کو نشوں کو متور نہیں کرتی۔

اس بے لوث محبت کا صلہ تم نے کیا دیا۔

یہ بھی تم ہی کہتے ہو کہ محبت بازار جنس نہیں! پھر اس میں سودے بازی کیسی۔۔۔۔۔ محبت تو خود ہو جاتی ہے اس کے لئے مجبور نہیں کیا جاتا۔

میں جانتا ہوں۔۔۔۔۔ اگر ایسا نہ ہوتا تو تم میری ہو کر کبھی مجھ سے بیگانہ رہتیں۔ کیا تم پر میری محبت کا کوئی اثر نہیں ہوتا۔

تمہارا جذبہ سچا نہ ہو گا جو مجھے متاثر نہ کر سکا۔ شاید تمہیں پیار کرنا ہی نہیں آتا۔ اچھا اب بدمذمت کر دو۔ مجھے جانا بھی ہے جانے سے پہلے مجھے خوش نہیں کر سکتیں۔۔۔۔۔ کبھی تم نے میری خواہشوں کا احترام کیا ہے۔

اور میں سمجھ گیا مہر و! مجھے اپنا وعدہ اچھی طرح یاد ہے۔ آج ساری رات جاگ کر اس مجسمہ کو تیار کرنا ہے تاکہ جلد ہی یہ مجسمہ اچھے دامنوں میں رک جائے تاکہ تم اپنے دوستوں کی ضروریات کو پوری کر سکو۔

میں نے اپنے دوستوں کے ساتھ شملہ جانے کا پروگرام بنایا ہے۔ اس لئے جلد ہی رقم مل جائے تو بہتر ہے۔
 مہر و! اٹھنے لگی تو نسیم نے اس کے ہاتھ کو تھام کر پھر بیٹھا دیا۔

محمّد جاوید اقبال

بی۔ ایس سی، اے جی (درجہ اول)

شیشہ ٹوٹے غلّے بج جائے دل ٹوٹے آواز نہ آئے

میرے ناراض ہو جانے سے آپ کا کیا بگڑ جائے گا.... سب
کچھ ایہ سنگتراشی کے نمونے یہ آرٹ صرف ہندوئی بدولت خراج تحسین پاتے
ہیں۔ اگر تم مجھ سے خفا ہو گئی تو ہمارے ادارے اور جوصلے ٹوٹ جائیں
گے اور سارا وجود مفلوج ہو کر رہ جائے گا اس حالت میں اگر کوئی تخلیق
کوتا ہوں تو بے دارغ فن پر اس کا برا اثر پڑے گا۔

لیکن کسی نے آج تک ہمارے فن کے بارے میں کوئی اعتراض
نہیں کیا بلکہ سچی نے اس کی از حد تعریف کی ہے۔

وہ لوگ کی سمجھیں گے، میرا ظاہری حسن دیکھ لیتے ہیں اس کا
باطن اتنا کرب انگیز اور اذیت ناک ہے کہ اس کا تصور تک ذہن کے
درجے کو ہلا کر رکھ دیتا ہے۔ وہ روح ختم ہو جاتی ہے جو ایک فنکار کو
زندہ جاوید بنادے.... اور تم اس سلسلے میں میری مدد کر سکتی ہو۔
وہ کیسے؟.... کیا تم مجھے خوش نہیں رکھ سکتیں.... کیا تمہیں
خوش رکھنے کے لئے بچوں جیسی آرٹ پٹائیگ حرکتیں کرنی ہوں گی۔ یہ
میں نے کب کہا.... پھر کیا چاہتے ہو.... بس ایک بار پیار سے مسکو اگر
ہماری طرف دیکھ لو۔

تم سچی کے سامنے مسکراتی ہو اس وقت ہر مسکراہٹ میرے
آنکھوں کا آنسو بن جاتی ہے... کیا تم چاہتے ہو کہ بارونق ادیب ہوا
مغض میں روتی بسورتی رہوں.... نہیں! نہیں!! صرف اتنا کہ جب

کیا تم میرے قریب نہیں آ سکتیں اؤنا.... کس لئے
تمہارا کیا بگڑ جائے گا!.... اور تمہارا کیا بن جائے گا۔
اس انداز پر نیازی پر نسیم کا دل پاش پاش ہو گیا۔ کبھی تم نے ہماری
زندگی کو سنوارنے کی زحمت گوارہ کی.... میں کیا سوچوں تم خود غنا
ہو۔ تم عظیم سنگتراش ہو۔ آج تک تمہارے آرٹ پر کوئی نقص پیدا
نہ کر سکا۔ تم بذات خود اپنی زندگی بنا سکتے ہو اور آج بھی تمہاری
زندگی قابل رشک ہے۔ تم بھی مجھے ایسا ہی سمجھتی ہو کہ میں بہت بڑا
سنگ تراش ہوں..... "دنیا ہی کہتی ہے!" اور تم کیا
کہتی ہو!.....

"میں نے آج تک اس سلسلے میں سوچنے کی زحمت گوارہ نہ کی۔
ہر انسان نے بے پردائی سے کہا اور نسیم کے چہرے پر کرب کی لہر دوڑ گئی اور
وہ مہر کی طرف سے نظریں ہٹا کر دوسری طرف دیکھنے لگا۔

مہر.....! اب کیا ہے؟.... اتنی بیزاری کا اظہار خدا را
ممت کر دو۔

تم نے اس طویل عرصہ میں اب تک کوئی ڈھنگ کی بات نہیں کی!۔
کیا کروں جب تم سامنے آتی ہو تو زبان خاموش ہو جاتی ہے اور دل
کی باتیں دل ہی میں دفن ہو جاتی ہیں.... آخر کیوں.... شاید
تم ہماری باتوں سے ناراض ہو جاؤ....

محسوس ہوئی۔ ایک بے جان مجسمہ کی طرح وہ جہاں کی تہاں وحشی کی
جی کھڑی رہ گئی۔ اس کا دل بھج گیا۔ امیدوں کے چراغ گل ہو گئے۔
آنسوؤں کا طوفان آنکھوں سے ہو کر جھرجھر بہہ نکلا (اور وہ دیر تک
کھڑکی سے لگی راجیش کے خط کو آنسوؤں سے بھری آنکھوں سے
تلکتی رہی۔)

ختم شد

ایک ایک کر کے جمع کر رہا ہوں۔ شاید اس سے میرے دل کو کچھ
سکون حاصل ہو جائے۔ اس لئے میری اچھی ششما، مجھے بھول جاؤ۔
مجھے میرے حال پر چھوڑ دو۔ میرے ساتھ تم اپنی زندگی کو آگ کی
لپٹوں کے حوالے مت کرو۔ ورنہ ہم دونوں جذبات کی آگ میں
پگھل کر ختم ہو جائیں گے۔

ششما کے ہاتھ میں خط لکھ لیا۔ پیروں تلے زمین کھسکتی

اقوال نر سیریں

امجد حسین۔ بی۔ ایس سی، اے جی (فائینل)

- ۱۔ ان محتاجوں کو پہروں سے پہچان کر خیرات دو جو غیرت کے باعث تم سے سوال نہیں کرتے۔ (قرآن پاک)
- ۲۔ بُرائی کو بھلائی سے رفع کرو۔ (قرآن پاک)
- ۳۔ سب سے کامل ان کے ایمان ہیں جن کے اخلاق پسندیدہ ہیں اور جو اپنے گھروالوں پر مہربان ہیں۔ (سرور کائنات صلی اللہ علیہ وسلم)
- ۴۔ اس مال میں خیر نہیں جس میں سخاوت نہ ہو۔ (حضرت علی کرم اللہ وجہہ)
- ۵۔ عبادت پر توبہ مقدم ہے اس لئے توبہ کے بغیر عبادت بے سود ہے۔ (حضرت امام جعفر صادق رحمۃ اللہ علیہ)
- ۶۔ وہ خدا سے بہت قریب ہے جو خوش خلق اور دوسروں کا بوجھ اٹھانے والا ہے۔ (حضرت بایزید بسطامی رحمۃ اللہ علیہ)
- ۷۔ نیکی کی طرف رہنمائی کرتا ہے اور نیکی جہنت الفردوس کی طرف لے جاتی ہے۔
- ۸۔ کسی کو برا نہ کہو یہی علم کا پتھر ہے۔ بے وقوف کے ساتھ بحث نہ کرو
- ۹۔ اچھا اور پاکیزہ دل اچھے دماغوں سے بہتر ہے۔
- ۱۰۔ انسان کا سب سے بڑا دشمن گناہ ہے۔

امجد حسین

ششما سوچ میں پڑ گئی۔ یہ لڑکا بھی عجیب ہے۔ اس دن ذرا کی مدد کیا کر دی کہ میں، اپنا حق بھانے لگا۔ اس کا دل چاہا وہ انکار کر دے۔ لیکن اخلاق کو مد نظر رکھ کر اس نے سوچا۔ ہر جہی کیا ہے؟ وہاں اس کے کلاس کی اور بھی لڑکیاں تو ہوں گی۔ اس کو ان سوشل نہیں بننا چاہیے۔ انکار کوئی نیا موڑ لے سکتا ہے۔ اس نے ہاں کر دی اور ہاتھ بڑھا کر کا ڈٹے لیا۔

”شکریہ۔ کل شام چوبیس میں آپ کو ہوسٹل کے قریب لینے آؤں گا۔ ٹینک یو ویری چھوٹے ذہن کچھ بکھلا سا گیا۔ بکھلا ہٹ میں وہ یہ بھی محسوس نہیں کر سکا کہ ششما اس کی اس حرکت پر خاموشی سے مسکرا رہی ہے۔

دوسری کہانیوں کی طرح اس کہانی کو بھی نہیں ختم ہو جانا چاہیے تھا۔ لیکن ایسا نہ ہوا۔ ان کے خطوط ان کے ماضی کی یادوں کو تازگی بخشتے رہے۔ خطوط کے ذریعہ ایک دوسرے سے ملنے کے وعدے ہوتے رہے۔ جم جم ساتھ رہنے کے عہد و پیمان میں استحکام آتا گیا۔ محبت کی شمعوں کی روشنی بکھرتی رہی اور ان کی زندگی اس روشنی سے تاباں ہوتی رہی۔ اس طرح ایک سال گزر گیا۔ ششما کے امتحان ختم ہوئے۔ اور وہ گھر جانے کی تیاری کرنے لگی کہ اسے ایک خط ملا۔ اس نے خط کھولا۔ الٹ پلٹ کر لکھنے والے کا نام پڑھا۔ خط راجیش کا تھا۔ مختصر۔ لکھا تھا۔

(اچھی ششما!)

حقیقت تو یہ ہے کہ میں نے تمہیں چاہا ہے۔ دل سے، روح کی گہرائی سے۔ میرے دل پر تمہارا ہی عکس ہے۔ تمہارا ہی راج ہے۔ تم سے مل کر مجھے ہمیشہ سکون ملا ہے۔ لیکن۔ میری پیاری ششما۔ میں آج تم سے جو کہنے جا رہا ہوں شاید اسے سن کر تم اپنے غم کو برداشت نہ کر سکو گی۔ شاید تمہیں اس کا یقین بھی نہ ہو سکے۔ تم سوچو گی میری محبت جھوٹی ہے۔ میں فوجی ہوں۔ مکار ہوں۔ نہیں میری اچھی ششما! بلکہ میں اب تمہارے قابل نہیں رہا۔ اس لئے اپنی زندگی کے ساتھ میں تمہاری زندگی کو بھی غم و اندوہ میں جھونکا نہیں چاہتا اور نہ میری طرح تمہاری زندگی بھی ایک المیہ بن کر رہ جائے گی۔ میری زندگی میں ایک عظیم طوفان آ گیا ہے۔ ششما جو میری ساری امید اور حسرتوں کو سمیٹ کر اپنے ساتھ لے گیا ہے۔ میں.... میں اپنا بچ ہو گیا ہوں۔ ششما! میں اپنا بچ ہو گیا ہوں!! پچھلے ماہ میں ایک اچانک موٹر ایکسیڈنٹ سے میرا ایک ہاتھ اور ایک پیر بیکار ہو گیا۔ ہسپتال کے بستر پر میں ایک اپنا بچ کی صورت پڑا اپنی زندگی کے گزرے ہوئے لمحات کو

ڈنر کے اس اتفاق نے ان کے تعلقات کو بہت تقویت پہنچائی۔ پہلے یہ ملاقاتیں رسمی اور ادھر ادھر کی باتوں پر ختم ہو جاتیں۔ بے معنی سی باتوں پر۔ ان کا کوئی عنوان نہ تھا۔ لیکن رفتہ رفتہ دونوں کے ایک دوسرے کی قربت سے سکون، طمانیت اور وجد کا احساس ہونے لگا۔ ایک دوسرے کی نزدیکی کو شدت سے محسوس کرنے لگے۔ لیکن محبت کا نام اب تک ایک دوسرے کے ہونٹوں پر نہ آیا تھا۔ پھر راجیش کے لئے اس کے دل میں اتنی تڑپ کیوں؟ وہ اکثر سوچتے پر مجبور ہو جاتی۔ دھک۔ دھک۔ دھک!!! اور میں اس کے علاوہ اس کے دل کا کوئی جواب نہ تھا۔ پھر کچھ دن میں سارے کالج میں ششما کا نام راجیش کے نام کے ساتھ لیا جانے لگا۔

وقت پُر لگا کر اڑ گیا۔ سالانہ امتحان آئے اور ختم بھی ہو گئے۔ طلباء اور طالبات اپنے اپنے گھروں کو چلے گئے۔ ششما اور راجیش بھی چلے گئے۔

”یہ بڑے ہیں آپ کی کتابیں“ طالب علم نے کتابوں والا ہاتھ اس کی جانب بڑھایا اور پوچھا ”آپ کو چوت تو نہیں لگی؟“
 ہنسنے کے جواب میں ششما نے آہستہ سے سر ہلا دیا۔
 ”شکریہ“ وہ پلیٹی اور چاہتی تھی کہ آگے بڑھ جائے کہ ٹھٹھک لگتی۔

”میرا نام راجیش ہے۔ اس سال ایم۔ ایس سی۔ فائنل میں ہوں“ اس نے اپنا تعارف خود ہی کر دیا۔

”جی“ ششما نے بڑے نرمی سے مسکرائی اور پھر ایک دم اپنے کلاس کی طرف بڑھ گئی۔

راجیش ایک خوش طبع، خوش اخلاق اور ہونہار طالب علم ہونے کے باوجود ایک اچھا کھلاڑی بھی تھا۔ اسی لئے کیا طلباء اور کیا اساتذہ سب ہی اسے عزت کی نظر سے دیکھتے تھے۔ یوں بھی وہ ایک پردہ دار اور مؤثر شخصیت کا مالک تھا۔

ایک دن راجیش لاٹری سے نکل رہا تھا کہ سامنے اسے ششما جاتی دکھائی پڑی۔ وہ تیزی سے بڑھا اور اس کے نزدیک پہنچا۔
 ”معاف کیجئے، ششما دیوی....“

ششما اپنا نام سن کر حوک لگئی۔ اس نے اپنے ارد گرد دیکھا۔ پھر راجیش کو۔ راجیش نے اپنی کتاب سے ایک سفید کارڈ نکالا اور ششما کی جانب بڑھانے ہوئے بولا ”کل کالج کا انٹر دو کیشن ڈر ہے۔ کیا آپ میری معزز بہان بننا پسند کریں گی؟“
 ”بھان۔؟“ اس نے آہستہ سے کہا۔

”جی۔“ وہاں کالج کی سب ہی لڑکیاں ہوں گی۔ کسی نہ کسی کی بہان کی حیثیت سے۔ مجھے امید ہے آپ میری درخواست کو نہیں ٹھکرائیں گی“

چاہتی تھی کہ وہ زندگی کی اس تصویر سے دوچار ہو۔ لیکن کون جانتا ہے کہ کل اس کی زندگی میں کوئی طوفان طوفانی سے آجائے۔ اس طرح کہ اس کی زندگی کو اتار پھینک کر رکھ دے۔ یہ سب انجانی باتیں ہیں جو انسان کی عقل و دانش سے بالاتر ہیں۔

اچانک وقت نے عظیم کردار لی۔ جس انجانی طوفان کی آمد سے اس کا دل ڈرنا تھا ایک دن کچھ ایسے انقلاب کی لپیٹ میں اس کی زندگی آگئی۔

ایک صبح ہلکی ہلکی پھوار پڑ رہی تھی۔ لاٹری سے نکل کر وہ اپنے کلاس کی جانب بڑھ رہی تھی کہ سیر پھیپوں سے اترتے ہوئے اچانک اس کا پیر پھسل گیا۔ شاید وہ گر جاتی کہ اسی وقت دو مضبوط ہاتھوں نے اسے پیچھے سے اپنی آغوش میں لے لیا۔ اس کے ہاتھ کی کتابیں ایک بھٹنے کے ساتھ چھوٹ کر پاس کی کباڑیوں میں جا گئیں۔ ایک ہلکی سی ’اؤئی‘ کی آواز اس کے ہونٹوں سے نکل گئی۔ وہ گھبراسی گئی لیکن انجانی باہوں کا اچانک ہی سہارا پا کر اس نے اپنے آپ کو سنبھال لیا۔ ہوش درست کرتے ہوئے وہ جلدی سے ان باہوں سے آزاد ہوئی پھر مڑ کر دیکھا۔ نظریں اٹھیں۔ ہم آغوش ہوئیں۔ پھر جھجک گئیں۔ شرم سے وہ پانی پانی ہو گئی۔ جیسا ہے اپنے وجود میں سمٹ گئی۔ اس کے پیچھے دہری طالب علم کھڑا مسکرا رہا تھا جس نے ایک دن اس سے قلم طلب کی تھی۔ اگرچہ بار بار اس کا سامنا اس سے ہو چکا تھا لیکن اس نے کبھی بھی اسے غافل تو جہ سے نہیں دیکھا تھا۔ لیکن آج کے اس حادثے نے اس کے دل کی عجیب کیفیت کو مدی تھی۔ اسے محسوس ہو رہا تھا جیسے اس کے پیروں کے نیچے زمین گھوم رہی ہو۔ عاجزی کی ایک تصویر بنی وہ گردن جھکائے گھڑی تھی۔ اس وقت دل ہی دل میں وہ خود کو کوس رہی تھی۔ بارش کے اس ناوقت آنے کو برا کہہ رہی تھی۔

خاموش رہنا ہی اس نے بہتر سمجھا۔ وہ اس کالج میں نئی آئی ہے۔ کہیں مذاق کا موضوع نہ بن جائے۔

وقت گزرنے لگا۔ دن ہفتوں میں اور ہفتہ ہمیشوں میں مدغم ہو گئے۔ ایک دن چھپے پیرڈ میں جو اس کا خالی پیرڈ تھا شش لا بُریری میں کنارے کی ایک میز پر اطمینان سے بیٹھی مطالعہ کر رہی تھی کہ ایک طالب علم اس کے مقابل کی کرسی پر آکر بیٹھ گیا۔ اس نے اچھٹی نظر سے شش کو دیکھا پھر گردن جھکا کر ایک کتاب کے ورق پلٹے لگا۔ پکا ایک اس نے اپنے کوٹ کی جیب میں کوئی چیز تلاش کی اور مطلوب چیز نہ پانے پر اس کی نظر میں شش کی کتاب کے قریب رکھے ہوئے قلم پر جم گئی۔

”اے آئی یوز اور بین، پلیز“ اس نے ہلکی سی مسکراہٹ کے ساتھ شش کی آنکھوں میں جھانکنے کی کوشش کی۔
”ہیں.....“ شش نے ایک حرفی جواب کے ساتھ اسے اجازت دے دی۔

”تھینک یو“ لڑکے نے ہاتھ بڑھاکر پن اٹھایا اور کپکھل کر کتاب سے اپنی کاپی پر کچھ نقل کرتے لگا۔ درمیان میں کئی بار اس نے نظر اٹھا کر شش کو دیکھا۔

کچھ دیر بعد سائرن کی پیچ سن کر شش نے اپنی کتابیں سمیٹیں اور چلنے لگے لڑکھڑی ہو گئی۔

”جسٹ اسے سنٹ پلیز“ لڑکے نے کہا اور جلدی سے نوش کا آخری سطر مکمل کی۔ پھر بین کی کپ بند کر کے شش کی طرف بھا دیا۔

”تھینک یو۔ تھینک یو ویری مچ“ لڑکا بڑی انکساری کے ہمین بولا۔

شش نے قلم لینے کے لئے ہاتھ بڑھایا لیکن ایسا کرنے میں اس کے ہاتھ کی ایک انگلی ریلے کی انگلی سے چھو گئی۔ ایک ٹھنڈی سی لہر شش کے دل سے گزرتی ہوئی سارے وجود میں خیز گئی۔ اس نے جلدی سے قلم لیا اور تیز قدموں کے ساتھ لا بُریری سے باہر نکل گئی۔ لڈریٹ۔ اس لڑکے کی اس حرکت پر اسے بڑا طیش آ رہا تھا۔ اس نے ارادہ کر لیا آئندہ اگر ایسا اتفاق پیش آیا تو وہ قلم دینے سے صاف انکار کر دے گی۔ یہ لڑکے کو دیتی پیدا کرنے میں کیسے کیسے انداز نکال لیتے ہیں۔ معلوم نہیں کون سے کلاس کا طالب علم ہے۔ صورت تو شریف معلوم پڑتا ہے۔ اور بھولا بھی۔ اونہ! ہو گا۔ لیکن.... نہیں اسے کسی کے متعلق بغیر جانے پر کچھ غلط رویے نہیں قائم کرنا چاہیے۔ ہو سکتا ہے انجانے میں اس سے ہر حرکت.... ہو گئی ہو۔ وہ کلاس میں داخل ہو گئی۔

وقت کی رفتار کے ساتھ شش کالج کی روح بن گئی۔ زندگی کی تیزگیوں سے پھر لڑ۔ لڑکیوں کی جماعت کا سب سے درخشاں۔ ستارہ۔ اس کے لبوں پر ہمیشہ مسکراہٹ رہتی۔ اپنے وجود کے کسی حصہ پر اسے غرور نہیں تھا۔ شاید اس نے غرور کی تعلیم ہی نہیں پائی۔ اور نہ شاید اسے اس کا شوق ہی تھا کہ وہ شمع محفل بن کر لڑکوں کے ہوش و حواس پر چھا جائے۔ اسے کسی لڑکے سے ملنے، کبھی لڑکے سے بات کرنے میں گریز نہیں تھا۔ ہاں اگر کوئی حد سے بڑھ کر اس کے قریب نہ کی کوشش کرتا تو وہ خاموشی سے اپنے ماحول میں سمٹ جاتی۔ ’بہتر دل‘ کوئی اس پر طنز کرتا ہے۔ خود کو آسمان کا ستارہ سمجھتی ہے وغیرہ وغیرہ۔ وہ سب کچھ سنتی اور دیر ب مسکراتی ہوئی گزر جاتی۔ وہ اکثر سوچتی۔ کیا ضروری ہے کہ ہر لڑکا کی زندگی میں کوئی نہ کوئی رومانس ہو؟ وہ زندگی کے اس ادب سے بہت ڈرتی تھی۔ وہ نہیں

شکستِ محبت

(۴۴) آئی زک مسرور

وہ انٹر کا امتحان اپنے فیروں سے پاس کر کے آئی تھی۔ اور وہ ابھی ہی۔
اس کا ایڈمیشن بی۔ ایس۔ سی۔ پارٹ ون میں ہو گیا۔ ہوسٹل میں بھی
ایک کمرہ مل گیا تو اس نے اطمینان کا سانس لیا۔

ششما آج بہت خوش تھی۔ خوشی سے اس کا پہرہ ایک کھلے
ہوئے گلاب کی طرح مسکرا رہا تھا۔ دو چار دن بوہی گزر گئے۔ ہوسٹل میں
نئی طالبات سے وہ جلد ہی مایوس ہو گئی۔ اسے دینا جیسی ایک خوش طبع
اور خوش اخلاق سہیلی بھی مل گئی۔ دینا بی۔ ایس سی کے آخری سال میں
تھی۔ رفتہ رفتہ کالج کے ماحول میں وہ بوں جو گئی جیسے بے نگیں کے
انگشتری میں نگیں۔ کالج کی اس نئی زندگی کے دن خوشی خوشی گزرنے لگے۔

اور پھر ایک صبح کالج کے سائرن نے اسے اپنے کلاس میں جانے
کا اعلان سنایا۔ اس نے ایک کاپی ہاتھ میں دیا بی اور نیتا کے دوش بٹوں
اپنے کلاس کی دوسری طالبات کے ہمراہ کلاس میں داخل ہو گئی۔ اس
دن کے بعد حسب عادت وہ خالی پریڈ میں یا تو ہوسٹل چلی جاتی یا پھر
لائبریری میں بیٹھ کر ایک کتاب سے اپنی کتابیں سمیٹے مطالعہ کرتی یا
نوٹس تیار کرتی۔

”آپ بہت محنت کرتی ہیں“ ایک دن ایک منجھلے لڑکے نے اس کے
قریب سے گزرتے ہوئے کہا۔

ایک چوتھٹی ہوئی سرسری نگاہ اسے گزرتے ہوئے طالب علم پر ڈالی
پھر بدستور مطالعہ میں مشغول ہو گئی۔ اس کا دل چاہا کہ وہ کچھ کہے لیکن

کالج کی چھار دیواری کے اندر قدم رکھنے کے بعد اسے ایسا
محسوس ہوا تھا جیسے وہ کسی جنت میں آگئی ہو۔ بات بھی کچھ ایسی ہی
تھی۔ صمد دروازے سے داخل ہوتے ہی رنگ بونے بھولوں سے لدی
ہوئی کیا ریاں۔ کالج کے خوشگوار لان میں پہلے ہاتھ بھولوں کی شرمیلی
نگاہیں، نوخیز لکیروں کی چمکنی نظریں، غنچوں کے نازک لبوں سے پھوٹتی
ہوئی خوشبو جیسے سب اسی کے منتظر تھے۔ وہ ماحول کی رنگینوں میں
کھو سی گئی۔ دھک۔ دھک۔ دھک۔ اس کا دل زور زور سے دھڑکنے
لگا۔ جانے یہاں کیسے لوگ ہیں۔ وہ خود تو بہت ہی سادہ کی پسند تھی۔
نہ جانے اپنے آپ کو اس ماحول میں ایڈجسٹ بھی کر پائے گی یا نہ ہی
سوچوں میں ابھی وہ کالج کی ماڈرن بلڈنگ میں داخل ہو گئی۔

آج کالج کے ہر کاؤنٹر پر کھیر مٹی۔ طلباء اور طالبات کا مجمع
لگا تھا۔ کالج کا نیا افتتاح شروع ہو چکا تھا۔ نئے ایڈمیشن ہو رہے تھے
طلباء اور دھڑ دھڑ دھوپ رہے تھے۔ ایک ایک کچل اٹھی ٹیوٹ میں داخلہ
مل جانا بڑے فخر کی بات تھی۔ ہر طالب علم کی یہی کوشش رہتی ہے کہ
کسی نہ کسی طرح اسے داخلہ مل جائے۔ ایڈمیشن کے سلسلے میں کالج کا
اپنا ایک میعاد تھا۔ امیر اور غریب کی تفریق کا سوال نہ تھا۔ سفارش
کام نہیں آتی۔ ایڈمیشن صرف میرٹ پر ہوتا ہے۔ شاید ہی ایک مثال
تھا جس نے اسے پریشان کر دیا تھا۔ پھر بھی اسے امید تھی کہ اس کے
ایڈمیشن میں کوئی بات حائل نہیں ہونا چاہیے۔ کیونکہ سابقہ کالج سے

ادب

ادب کو تے چراغوں سے روشن کر کے آپ کے سامنے پیش کر رہا ہوں۔ یہ شمعیں نہایت خلوص و احترام سے جلائی گئی ہیں تاکہ ادب کی عظمت میں اضافہ ہو۔ ہم سائنسی دور میں ہوتے ہوئے بھی ادب و آرٹ کو نہیں بھول سکتے۔ آج ہماری ادبی کاوشیں ایک مکمل شکل میں منظر عام پر آ رہی ہیں۔ ہماری رسالہ طلباء و طالبات کی ادبیانہ صلاحیتوں کو اجاگر کرتا ہے اور ان آرٹ کی ترجمانی کرتا ہے۔ ادب اور آرٹ جو زندگی کے ترجمان ہیں اور جو زندگی کے ترجمان ہیں اور جو زندگی کی کچی تصویر کھینچتے ہیں۔

ہر انسان کی زندگی میں ایک کشش ہے ایک بے چینی ہے۔ ہر انسان اپنی زندگی میں کوئی کمی محسوس کرتا ہے اور اس کی اور کشش پر قابو پانے کے لئے وہ ادب و آرٹ کا سہارا لیتا ہے۔

ادب و آرٹ میں حسن پرستی کا جذبہ بھی موجود ہے۔ حسن پرستی کا یہ جذبہ اور روحانی اضطراب کہیں زیادہ ہے اور کہیں کم۔ روح کی یہ تڑپ کہیں مصور کا نقش بن کر ابھرتی ہے تو کہیں سنگ تراش کے نقوش میں سما جاتی ہے۔ کہیں یہ روح کی گہرائیوں سے اس طرح بلند ہوتی ہے کہ فضاؤں میں نغمے ہی نغمے بکھر جاتے ہیں کہیں کاغذ کے سینے پر جگمگاتے چراغ روشن کرتی ہے اور کہیں ادیب اور شاعر

کے قلم سے خون کے آنسو بن کر ٹپک پڑتی ہے۔ چنانچہ غالب نے کہا ہے کہ

ہے کہاں تمنا کا دوسرا قدم یا رب
ہم نے دشتِ اسکاٹھ ایک نقش پایا

یہی وجہ ہے کہ زندگی کے ہر دور میں آرٹ اور ادب کے نمونے ملتے ہیں۔ ہر دور میں انسان کی فکر نے نئے نئے ذائقے تلاش کئے ہیں۔

اس شمارے کو معیاری بنانے کی حتی الامکان کوشش کی گئی ہے۔ جن طلباء و طالبات نے اپنی سائنسی تعلیم کے ہوتے ہوئے بھی جس دل چسپی کا ثبوت دیا ہے وہ قابلِ قدر ہے۔ ان کا یہ ذوق و شوق اور ادب کے درخشاں مستقبل کا پتہ دیتا ہے۔

آخر میں میں اپنے قارئین اور بزمِ شمع کا شکریہ ادا ہوں کہ انھوں نے اپنا بیش قیمت وقت 'الیگن' کی کامرانی میں صرف کیا اور یہ اسی کا نتیجہ ہے کہ قدیم روایات کے مطابق 'ادب الیگن' اس بار بھی آپ کے سامنے پیش خدمت ہے۔ آپ کا اندازہ نظر اس کی خوبیوں و خامیوں سے ہکنا ہو گا۔ اگر اس پرچہ میں حسن و خوبی نظر آئے تو فخر و غرور سے قبول فرمائیے اور اگر غامی نظر آئے تو اس ناچیز کی جانب منسوب کر دیں۔
نعم شند

محمد شبیر الزماں

الجمهورية

مدیر نمائندہ شعبہ اُردو

محمد شبیر الزمان

بی۔ ایس سی۔ انجینئرنگ (ای۔ جی)
سال سوئم

۱۹۷۵-۷۶

لاہور، دقاہ صدیقی

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